

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XIII

Philadelphia, January, 1925

No. 4



*Reproduction of an oil painting
The School of Rubens*

The Flight into Egypt

"Behold the angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."—St. Matthew, II.13

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XIII No. 4

PHILADELPHIA, JANUARY, 1925

15 cents a copy
\$1.00 a year

A Happy New Year to all our readers, filled with a new vision of life's opportunities, a deeper realization of God's guidance, and the fruition of hope for the up-building of His Kingdom

The Campaign for the Japan Reconstruction Fund has ended and the total amount received in cash and pledges and from the proceeds of the sale of gold and silver is \$230,340.64. These pledges are from individuals and parishes, and we expect all of them to be paid during the next year, so that we should receive the full amount as stated. We had hoped to reach \$250,000, though many thought this was too high a figure at which to aim. We are very grateful to all who have contributed to the Fund, and again we thank the workers who labored so zealously in the Campaign.

We do not believe in protracted campaigns. It was understood when the canvass began that it would be completed in a few weeks, and we reluctantly consented to allow it to continue until December, largely because we could not ascertain the amount of the gold and silver offering until the end of November. Though we regret the fact that we have not received the entire amount, we cannot continue the campaign for it. Every effort must now be bent toward reducing, as far as possible, the deficit in the Budget for the Diocese and Missionary work of our National Council. We have now entered on the General Convention year and this will mean additional efforts to establish a new record in our Lenten offering, our United Thank-Offering and other general offerings for Missionary work.

There are doubtless many members of Miss Coles' Bible Class who will wish to personally contribute towards the memorial to her, and although the campaign is ended and voluntary contributions can be sent in, but we hope that it will be clearly understood that the canvass is ended. An interesting report of the

offerings for the Japan Reconstruction Fund will be found in this issue and we trust that all will read it and note the generous offerings of a number of our large Churches and the large contribution of some of our small Churches and Missions where the amount indicates real sacrifice.

We trust that everyone in the Diocese understands that up to the present time there have not been any definite plans for a Cathedral. In the past five years the Chapter has been incorporated, a Cathedral League organized, composed of a number of Parochial branches, and a fund raised amounting to nearly \$100,000. The Bishop and the Chapter are considering the whole subject carefully, and in due time something definite will be announced. In the meantime it is essential that the present organizations shall continue their work.

A meeting of the Cathedral League was held in the Church House the second week in December, at which we outlined the present status of the project, the difficulties still to be encountered, and the great need of building up a fund through which some constructive work might be done in the Diocese as was contemplated when the Chapter was organized. The report of the Treasurer of the League showed that for the first two years a great deal was accomplished, but that for the past three years very little has been done. We urge the President of each Parochial branch to do everything in her power to interest her members so that the League may be an encouragement and a help to the Bishop and Chapter. I know that it will be much easier to arouse interest when there is a more

definite plan, but we must all be patient until this is fully developed.

New York and Washington are building Cathedrals. In both places they have splendid sites with the Cathedrals partly built so that both of them can function. They have endowments with which to do their work for the good of the whole Diocese. Here we have neither site nor building, and the total income from our Endowment Fund is less than \$5,000 per annum. In Pennsylvania we are not interested in giving to a Cathedral in New York or Washington. We know that they are able to finish what they have begun. The task before them is a small one. If we had in Pennsylvania similar endowments and as good a site, even though a building had not been begun, it would be comparatively easy to take immediate steps to begin the erection of a building. There is not any city in America where a Cathedral Foundation with ample endowment could make a greater contribution to the whole community. There is no other city where a building could be erected so expressive of the continuity of the Church and Nation, as in Philadelphia the

Church was organized and here the Nation was born. We will be glad at any time to hear from members of our Church or others who are interested in the Cathedral project. Of course, the members of the Church in New York will not ask us to help them, nor is it our duty to contribute to the erection of their building when *we have neither site nor building nor a real endowment ourselves*. But when we read of the great success of the effort in New York during this present month, we trust it will stir the hearts of many of our people of means who are able to give, and that they will remember their duty to their *own city* and extend immediate assistance, so that more definite plans may be formulated.

Thomas J. Garland

CLERGY PENSION PAYMENTS

The Commission on Clerical Salaries and Pensions has called the attention of the Parishes and Missions to the necessity of care in keeping the Pension Assessments of their Clergy fully paid. It is of the utmost importance that all pension assessments for the current year should be paid on or before December 31st.

Failure to do so not only leaves your own clergymen unprotected but puts the whole body of the clergy in an unprotected situation. For example, unless the whole group is paid in full and in good standing, the amount of the \$1000 grant to the widows of clergymen dying in service is reduced by the amount the Diocese as a whole is in arrears.

So the carelessness of one parish may not only leave its own rector unprotected but may work a real and serious hardship to the families of other clergymen.

Any increase of salary should be promptly reported to the Commission, so that the proper adjustments may be made in the records and the bills for future assessments be correctly made.

A number of parishes and missions do not pay their assessments as they come due. In some cases they are all paid at the close of the year. Properly speaking, the assessments are due monthly, but to save trouble to the parishes the Commission arranged for quarterly payments. If payments are not made quarterly it involves a further charge for interest. Parishes and Missions are urged to make their payments at least quarterly.

CONFIRMATION APPOINTMENTS FOR JANUARY

Bishop Garland will take all appointments for the month. The schedule follows:

January 4.—Second Sunday after Christmas.

A. M.—Calvary, Germantown, Phila.
Evg.—St. John Baptist, Germantown, Phila.

January 7.—Wednesday.

Evg.—St. James, Bristol.

January 9.—Friday.

Evg.—Good Shepherd, Germantown, Phila.

January 11.—First Sunday after Epiphany.

A. M.—St. Paul, Aramingo, Phila.
Evg.—Emmanuel, Holmesburg, Phila.

January 16.—Friday.

Evg.—Crucifixion, Philadelphia.

January 18.—Second Sunday after Epiphany.

A. M.—St. John Free, Philadelphia.
Evg.—St. Gabriel, Philadelphia.

January 21.—Wednesday.

Evg.—Zion, Philadelphia.

January 23.—Friday.

Evg.—St. Nathaniel, Philadelphia.

January 25.—Third Sunday after Epiphany.

A. M.—Advocate, Philadelphia.
Evg.—Christ, Franklinville, Phila.

January 28.—Wednesday.

Evg.—St. Bartholomew, Philadelphia.

January 30.—Friday.

Evg.—St. John Chrysostom, Philadelphia.

OUR NEW MISSION AT SPRINGFIELD, PA.

Our new Mission in Springfield, Delaware County, known as the Church of the Redeemer, is making rapid progress in spite of the fact that as yet we do not possess a building of our own. By reason of the gracious offer of the building owned by the Presbyterian Church, for the past seven months the Episcopalians have been enabled to have their own service on Sunday afternoons at 4.30 o'clock. Choir rehearsals and other meetings have been made possible by Mr. and Mrs. Charles G. Cope, who have generously given the use of their home. The Mission has an average attendance of thirty-three persons and the offering amounts to \$25 per Sunday. The Advisory Board has just negotiated the purchase, for \$11,000, of a most desirable site on which to erect a church, and already \$3000 has been pledged on account of the purchase price. The organization of this Mission is largely due to the efforts of the Rev. William C. Kilpatrick, rector of the Church of the Atonement, Morton, who, in addition to the service above mentioned, has maintained a monthly Communion Service in Springfield.

NOTICE!

The books of the Treasurer of the Diocese will close on January 15, 1925. It is very important that all moneys given or pledged for missionary purposes for the year 1924 be sent to the Executive Office not later than January 15, 1925, so that the parish may receive proper credit on its quota for 1924.

BISHOP GARLAND APPOINTED EPISCOPAL CANON OF ST. GEORGE'S CATHEDRAL, JERUSALEM

Announcement of the appointment of Bishop Garland as an Episcopal Canon of St. George's Cathedral, Jerusalem, is contained in a communication received by the Bishop from the Rt. Rev. Rennie MacInnes, the English Bishop of Jerusalem.

In urging Bishop Garland to accept the appointment, Bishop MacInnes writes that it would be a great pleasure to him and to many others if the Bishop would do so, "and," Bishop MacInnes adds, "in that capacity represent the Episcopal Church in America, one of the Churches of the Anglican Communion which have interests in the Mother City of the Faith.

"You will probably remember," Bishop MacInnes says, "that the late Bishop Blyth devised this method of representing in Jerusalem the six main branches of our Church, viz: Great Britain, India, South Africa, Australia, the United States of America and Canada, thus showing to the other Churches which have their origin or a home in the Holy City the unity of our Church throughout the world.

"There are six canopied stalls within the sanctuary of St. George's Cathedral and in each stall there hangs a shield bearing the title of the occupant, those at present holding the position being the Bishop of London, the Metropolitan of India, the Archbishop of Capetown, and Archbishop Lowther Clarke, late of Melbourne. To these names I hope to add shortly those of yourself and of Bishop Williams, of Huron, Canada, both of whom have so notably and so effectively supported the work of the Church which is in Jerusalem.

"Many of the visitors to the Cathedral, both Western and Eastern, are greatly interested to see those stalls and the names above them, particularly when there happens to be present, sometimes as preacher, a clergyman from one of the Churches represented, as we generally invite him on that occasion to occupy the stall assigned to his Bishop. Your stall would be the one named 'Hermon,' and that of Bishop Williams, 'Gerizim,' the Mount of Blessing.

"Greatly hoping you may see your way to accept this proposal, and with kindest regards from us both to Mrs. Garland and yourself, I remain,

"Yours very sincerely,

"RENNIE MACINNES, *Bishop.*"

Bishop Garland's appointment fills the vacancy created by the death last June of the Rt. Rev. William Ford Nichols, Bishop of California. For a number of years Bishop Garland has been the American representative of the Jeru-

Letter From the Bishop of Tokyo

Bishop Garland has received from the Bishop of Tokyo a letter, a copy of which is printed below, expressing his grateful appreciation of the sympathy and helpfulness of the Diocese of Pennsylvania in the campaign for Reconstruction of the Church in Japan. The letter follows the cablegram which was received from Bishop McKim after news of the success of the campaign was cabled to him.

Bishop McKim's letter reads:

"Dear Bishop Garland:

"Again I want to tell you of our profound and grateful appreciation of the sympathy and helpfulness of the great Diocese of which you are the head, under Christ. Nothing since the terrible disaster of last year has inspired and encouraged me more than this. I am sure the example of Pennsylvania will give an impetus to the efforts made in other Dioceses for our Reconstruction Fund.

"May I through you extend to the Committee and Churches of the Diocese our gratitude for the magnificent response made by them to the call from our Macedonia.

"Affectionately your brother in Christ,

(Signed) "JOHN MCKIM."

salem and the East Mission and has been largely responsible for the designation of the Good Friday offerings in the churches to the work of the Church in Jerusalem.

MEN'S ADVENT COMMUNION

The Men's Advent Corporate Communion, held November 30th, and sponsored by the Brotherhood of St. Andrew, was observed by a number of parishes and missions in the Diocese. In one instance, that of St. Matthew's Church, at Eighteenth Street and Girard Avenue, seventy men attended in a body at the 10:30 service, going to the rail after the rest of the congregation had made their communions. At Holy Trinity, Nineteenth and Walnut Streets, forty-seven men attended the 8:00 o'clock celebration. At Calvary, Conshohocken, fifty men attended at the early hour. At Old St. Peter's and at Old Christ Church, both in downtown Philadelphia, a very representative and large body of men were reported. A good attendance was had at the Church of St. John the Divine in West Philadelphia, also at the large St. Mark's Church in Frankford. At St. David's, Radnor, twenty-five men attended at 8:00 o'clock. At St. Giles', Stonehurst, a number came. Quite a number of other parishes and missions in the Diocese observed the day from which reports have not come. In the Church nationally, written reports have been received at the Brotherhood's national office in the Church House from the rectors of nearly two hundred parishes from Maine to California, and it is likely that several times that number took part in the annual service.

MISSIONARY AT STATE COLLEGE PAYS A VISIT

Our missionary at the Pennsylvania State College, the Rev. Edward M. Frear, paid a brief visit to the Church House on Wednesday, December 10. Few of us know what we ought to about the interesting work that he is developing there. And yet he is one of our own workers inasmuch as this Diocese helps to support him jointly with the other four Dioceses of this State. It might truly be said that his work there is "an outward and visible sign" that the Episcopal Church in the State of Pennsylvania retains some of its earlier unity even though it is now divided into five territorial jurisdictions called Dioceses. Mr. Frear gladly undertakes to send us an occasional line informing us about the success and interests of his work.

CHURCH HOME FOR CHILDREN NOT IN WELFARE FEDERATION

In the December issue of THE CHURCH NEWS the name of the Church Home for Children appeared as being one of the member agencies of the Welfare Federation and credited with being on the 1925 budget of the Federation for \$5,627.25. The statement was an error, and THE CHURCH NEWS desires to correct as far as possible any impression which may have been created that the Church Home for Children is in any way a beneficiary of the Welfare Federation. It was a member up to and including 1924.

The Church News

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in the Diocese of Pennsylvania

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STRIKING NEW WELLS

Many rectors are like Zane Grey's lonely prospectors who spend their days in a solitary and futile search for gold that they know is lying somewhere in the hills of the great American desert. There is always much hidden wealth in a parish: there are resources that the rector knows he has not tapped. But until he discovers the secret spring that releases this treasure, it is of no avail.

Now comes a man from out of the West, George Parkin Atwater, who has found a treasure hidden in his field, but unlike the man in the parable, generously offers to share the secret with his brethren. He says that the open sesame to the hitherto unavailable riches of a parish is emotion. We might have known that: very likely we did, but didn't know how to develop a technique for utilizing it. In his parish in Akron, Ohio, he has introduced a system of small endowments, which provide the plain people, who could not afford costly memorials with an outlet for their emotions. Instead of placing an altar in the chancel or a window in the Church, one may by his system give a small offering to the parish, which shall be held in the donor's name perpetually as an endowment, and the interest used for the upkeep of the parish. This endowment can be added to on appropriate anniversaries or on any other occasion when the emotions of the founder prompt him to give. Doctor Atwater hopes that endowments will be given on the occasion of every significant event in a person's life, such as baptism, confirmation, marriage, and their anniversaries. He has discovered that it not only provides an outlet for the emotions of his people, but also binds them with hoops of steel to the old parish Church, and even provides new spiritual opportunities for him in his visiting among them.

To parsons who are perplexed with the problem of upkeep, this plan sounds like finding springs in the desert. It seems that it would repay even the large amount of bookkeeping that it would impose on a rector; for, aside from any increase in income that

it might bring, it surely would, as Doctor Atwater claims, compensate in spiritual fruits among the people of the parish.

BISHOP-ELECT BOOTH

THE CHURCH NEWS extends its best wishes to the Rev. Samuel B. Booth who has accepted his election as Bishop-Coadjutor of Vermont; and also its congratulations to the Diocese of Vermont in its great good fortune in securing such a man to be its spiritual head. We know him well here: he was born and raised and has spent most of his ministry in this Diocese. In reading over again the qualifications for a Bishop in I Timothy 3—this time in Prof. Moffat's translation, we are delighted to see how perfectly our much-beloved brother fulfills them all. "Well for the office of a bishop, a man must be above reproach; he must be only married once, he must be temperate, master of himself, unruffled, hospitable, a skilled teacher, not a drunkard or violent, but lenient and conciliatory, not a lover of money, able to manage his own household properly; he must not be a new convert, in case he gets conceited; also he must have a good reputation among outsiders."

We are sorry to lose "Sam" Booth—perhaps this is the last time we dare call him that. May he find time to return often to see us!

NEWS NOT PROPAGANDA

The Editors of THE CHURCH NEWS appeal to the clergy and lay-workers in the Diocese to send in interesting bits of news from their parishes. We are desirous of making this paper true to its name—the Church newspaper of the Diocese. In writing articles, we respectfully suggest to contributors that they avoid the very appearance of propaganda in favor of any party or school of thought in the Church, and especially beg of the clergy not to "improve" the occasion of sending a notice to us by preaching a sermon about their pet doctrines, thinly disguised as "news." The Editors of this paper hold very definite opinions on all political, religious, and social questions, but are sure that a diocesan newspaper is not the place to air them. And as we do not propose to take advantage of our position to force before our readers our peculiar doctrinal or political views, so we are determined not to let any contributor to the paper use its pages for that purpose. We assure you that we are like the war horse in the Bible, "we smell the battle afar off." But unlike that spirited animal, we are going to keep out of it. We therefore reserve the right to blue-pencil any sentiments from our contributors, however beautiful, however true, which we may consider partisan propaganda, even though the writer may be innocent of any intention in that direction himself.

STUDENT WORK IS SHOWING
SPLENDID ADVANCEMENT

The Rev. John R. Hart, in charge of the student work at the University of Pennsylvania and at the Chapel of The Transfiguration (Students Chapel), announces that the work is making advances. "Many friends in the city have joined with us," Mr. Hart says, "and we are ready to make The Transfiguration a well-organized parish as well as a College Chapel."

At a recent meeting three new members were elected to the Chapel Vestry: John Kennedy, of the Sophomore Class; Donald Swan and Edward Grafmueller, of the Senior Class.

"These men have all shown a deep interest in our church life, and have been very active in carrying on the work and ideals for which we strive. The new members also have taken a leading part in campus affairs. Kennedy is playing soccer, and is a very active leader in his class; Swan is a member of the varsity crew and Friar's Senior Society; Grafmueller is editor-in-chief of the *Red and Blue*, a member of the Sphinx Senior Society and the Pennsylvanian Board." Arnold Mason was formally installed as Accounting Warden to succeed William Truslow, whose very heavy outside schedule made it impossible for him to continue in this financial work.

Great strides have been made in the Community Center work. Under the leadership of Mrs. Charles H. Hall the parish hall is filled practically every afternoon and evening with classes of small boys and girls from the surrounding neighborhood. The men and women students, under Mrs. Hall's direction, are handling these classes in splendid fashion. Teams, clubs and games have been organized, and under very fine Christian influences children, that might otherwise be roaming the streets, are developing healthy minds and bodies. The work is increasing so rapidly that more workers are needed all the time.

CELEBRATES TWENTIETH
ANNIVERSARY

The St. Andrew's Branch, West Manayunk, Pa., of the Girls' Friendly Society celebrated with a reception its Twentieth Anniversary on the night of November 25th at St. Andrew's Chapel.

In 1904 Mrs. Duncan Whelen and Mrs. Percy H. Clark, from the Parish of St. Asaph's, Bala, to which St. Andrew's Chapel belongs, organized this branch, with fifteen girls becoming members on April 5th of that year, Rev. Harrison B. Wright conducting the admission service.

At this anniversary, thirteen of the girls who attended the meetings in 1904

Work Among the Foreign Born

1. THE IDEA

This is the first of a series of articles by Archdeacon White on our "Work Among the Foreign Born, particularly in the Diocese of Pennsylvania. The next article will appear in the February issue and will deal with "THE FIELD"—Ed.

By "Work among the Foreign Born" we mean the Church's ministry to the recent comers to our land. It is part of the great missionary work for which the Church of Jesus Christ exists. Its authority rests on the divine commission to preach the gospel to every creature. Its motive is in the love of God, and of men for the Master's sake. Its purpose is the establishment of Christ's Kingdom. It is from first to last, religious. Its methods are those of all missionary endeavor, evangelistic, educational, social, sacramental. That which differentiates it from other missionary work is the foreign background, usually also the foreign language, of those to whom it ministers. Language, however, is not so great a difficulty as we might expect. If we cannot speak, we can always do. Smiles and kindness are intelligible to every race.

In "Work among the Foreign Born," Domestic and Foreign Missions combine. In foreign missions we go to the foreigner; here he comes to us. "Work among the Foreign Born" is the foreign mission domesticated.

Organization follows the usual lines. Our National Department of Missions has its Foreign Born Division. This surveys the country, studies problems, imparts information, enters into diplomatic relations with foreign religious bodies. The Diocese by its Bishop and Council, employs and directs the foreign language missionaries. In parish work, of the three the most valuable, Rector and staff minister to the foreigners of the neighborhood. Each kind of mission has a place not occupied by the others. The best results are attained when all three co-operate.

All this seems very plain and simple, yet needs to be emphasized. Most of the failures in foreign born work come from forgetfulness of one or other of these facts.

were present and one of them, Kate Muller, now Mrs. John Ottinger, read the minutes of several of the original meetings. The other twelve original members who were present were: Lillie Manton, Tillie Robinson, Mary Robinson, Myra Hill, now Mrs. Walter Buzby; Margaret Robinson, now Mrs. Albert Smith; Nellie Manton, now Mrs. Zeckman; Clara Maxwell, now Mrs. James J. Brady; Eva Shuster, now Mrs. P. S. Fraser; Agnes Robinson, now Mrs. Earl Strickland; Myrtle, Hansell, now Mrs. Howard Ryder; Laura Rambo, now Mrs. Walter Shirley; Stella Hill, now Mrs. Harry W. Gulden. Nine of the original fifteen girls are still on the regular weekly roll call, a part of the present membership of over 100.

Members and guests to the number of 125 enjoyed the evening, among

whom were the following: G. F. S. officers of the Diocese of Pennsylvania: Miss Margaret Maule, President; Miss Mary Neilson, one of the Vice-Presidents, and Miss Marie W. Paul, Secretary. Likewise, Miss Elizabeth W. Beatty, head of the Mission Department, and Miss Emma F. Neilson, head of the Cape May Holiday House, attended. All of these ladies made addresses and congratulated the Branch upon its growth and success. Miss Maule and Miss Mary Neilson had helped start the Branch in its early days.

In 1922, after the Rev. B. N. Bird became rector of St. Asaph's, Mrs. Winthrop C. Neilson, President of the St. Andrew's Branch, formed a new chapter at St. Asaph's, the name then becoming St. Andrew's-St. Asaph's Branch.

Epiphany — A Meditation

St. Matt. 2:11. "And the Wise Men fell down and worshipped Him; and opening their treasures they offered unto Him gifts, gold and frankincense and myrrh."

The most significant fact is not that men came from the East seeking one born King of the Jews. We westerners could wish that the Western World so young and virile might have been represented there as well as the decadent East. Nor was it of such import that they were "wise" men who came; for the "wisdom" of the Magi has long since been discredited. There was far more genuine learning in Greece and Rome. Nor were they alone unique among all great men in seeking Jesus; for Herod also sought the young child—but fortunately did not find Him. What matters most to us is that these strangers sought Him to worship him.

One must suppose that there were many besides shepherds and wise men who saw the Infant Saviour: the inn was full; very likely many curious folk stood gazing over the heads of the kneeling Magi. But only these strangers worshipped Him. These kings knew the King when they saw Him, even in swaddling clothes. Only a few of all those who saw Him knew Him for what He was. Alas! too often like poor penitent Guinevere we do not recognize the highest when we see it.

"Ah my God

What might we not make of Thy fair world
Would we but love the highest creature here."

And when they worshipped Him, they offered unto Him gifts, gold and frankincense and myrrh. To an Oriental, giving was inseparable from worship, and worship unthinkable without an offering. Giving was worship. How poor and sterile and unworthy a conception it is to think of an offering in our Church services either as "dues," or as an unfortunate but necessary appendage to our worship. Giving is worship, as well when the offering is dollars and cents as when it was gold and frankincense and myrrh.

They presented unto Him gifts. And Mary presented unto them Jesus. It was a beautiful act, just holding him up for the wise men to admire, as any proud mother would hold out her babe. But it was eternally symbolic of what Christians must do with their Christ. After they have offered themselves to Him, they must lift Him up and present Him to the world. Once again, as man at the close of His life, He was lifted up, this time by the harsh hands of His enemies on a rude cross, that He might draw all men unto Him, wondering and penitent. But at Epiphany, the Babe draws us all unto Him, joyful and triumphant because God has made us glad with the yearly remembrance of His birth.

Some Accomplishments of the National Church

At the December meeting of the Executive Council a discussion took place with reference to the accomplishments of the National Church during the last few years and also of its receipts for the current year. After the discussion the Council expressed the opinion that they would be glad to have the Finance Department from time to time bring such matters before the Council for its consideration.

Under the head of "Some Accomplishments of the National Church," the striking facts brought out were: (1) that as a result of the Nation-Wide Campaign, the total contributions from all sources for Church Purposes increased from \$21,451,000 in 1919 to \$36,750,000 in 1923, an increase of more than 66 per cent.

An analysis of the contributions given in these two years for General Missions showed, however, that such sum had increased only from \$1,115,000 in 1919 to \$2,750,000 in 1922; while in percentage this increase was large, being about 150 per cent, nevertheless in dollars, the increase was only \$1,635,000 out of a total increase in contributions for all purposes of over \$15,000,000.

It is a striking fact that of the total increase of over \$15,000,000 a substantial part is shown in the sums spent by

the Dioceses, which in 1923 amounted to \$2,250,000, but much of the greater part is reflected in the sums spent by the parishes in 1923, amounting to \$31,750,000. Of course this large figure includes substantial increases in salaries to clergy, and yet it does seem as if a Church which is able to spend on its own parishes \$31,750,000 ought to be able to contribute for General Missions a sum far in excess of \$2,750,000, or less than 9 per cent of what it spent in the work of the parish.

The pamphlet entitled, "What is the Will of the Church," also received special consideration. It showed that as against an amount allotted to the Dioceses for 1924 aggregating \$3,705,000 there had been received to December 1st only \$1,774,697, leaving an apparent balance due of \$1,930,303, an alarming amount. Deducting from this latter figure, however, the items of increased income, decreased expenses, allowance for reduction of debt and legacies received during the year, left a balance of \$868,086, which must be received before the books are closed for the year if there is not to be a deficit in the books of the National Council for the year 1924.

So far as this Diocese is concerned, it has contributed to the National Coun-

cil on account of Budget \$149,358.78, or \$1,062.59 less than last year. Assuming that the receipts for December are approximately the same as a year ago this will mean that the normal contributions from the Diocese for General Missions will run about the same as in 1923. In 1923, however, the normal contributions of \$178,004.74 were supplemented by a special appeal which raised over \$60,000 additional. It is manifest that the Diocese is likely to run at least \$60,000 behind in its contributions to General Missions for the year 1924 unless some special steps are taken to avoid such decrease. The steps that have been authorized by the Council are (1) A request to all Parishes and Missions to take a collection the last Sunday of December or the first Sunday of January in order to make up, if possible, their expectations for the year 1924; (2) an appropriately worded appeal which will lay before the generous people of our Diocese the distressing consequence to the General Church of such a large decrease in contributions from this Diocese, in the hope that in spite of the several Campaigns that have been made here during the year they will feel willing to contribute substantially to prevent such decrease.

DECEMBER MEETING OF EXECUTIVE COUNCIL

The regular meeting of the Executive Council was held on Thursday, December 11th. Vice-Chairman Stewart, of the Department of Christian Social Service and Institutions reported arrangements for a meeting and discussion of the proposed amendment to the Federal Constitution giving Congress the power to Legislate on the subject of Child Labor, to be held at Holy Trinity Parish House on December 18th.

Rev. Mr. Hartshorne, on behalf of the Department of Finance, made a detailed report as to the methods of payment in force in the Executive Office with respect to the various funds handled by the Treasurer.

A novel step was taken when, on motion of Rev. Mr. Pember, it was resolved that a request of the House of Prayer, asking for additional assistance from the Diocese in the matter of the erection of its Parish House, be referred to the Department of Finance with authority to agree on behalf of the Diocese to be responsible for the payment of the principal and interest of a mortgage of not exceeding \$15,000.00 on the property of that Church. It was perhaps the first case in the history of the Diocese where the Diocese has thought it proper to contribute directly to the needs of an organized parish in this way. The action indicates a growing recognition on the part of the Diocese that it is and should be interested in emergency cases in the needs of its incorporated parishes as well as in the needs of its Missions.

The payment of \$1,000 to the authorities at Darby Mission on account of its expense in connection with the change of grade of adjoining streets was authorized. The Diocese had promised to contribute \$2,000 but the cost proving less than anticipated, this \$1,000 together with the \$1,000 raised by the Mission will be sufficient.

The relation of the Diocese to the effort on behalf of the five Dioceses in the State of Pennsylvania to build a new Chapel and Parish Building at State College was carefully considered. The plan approved by the other Diocese in the State is to expend approximately \$160,000 in order to provide at State College for students who belong to our Church. On motion of Mr. Bonsall, it was resolved that while on account of recent Campaigns the Council does not feel in a position to make an appeal on its behalf at the present time, it pledges to the Committee in charge of the work that it will place 30 per cent of the anticipated cost, not to exceed \$50,000, on the list of Diocesan requirements and will endeavor to raise the sum at such time as it shall make an appeal on behalf of its own needs.

A Rector's Experience

I wonder if any rector or missionary in the Diocese can duplicate this experience: Recently this rector called together a few of the more active men in his Men's Club and said, "Gentlemen, our club meetings are well attended, our programs are excellent; the men who come to the club mix well and undoubtedly the club *does* provide a place where the men, who worship together Sunday after Sunday in this Church, can meet each other and know each other better; to all outward appearance, our club is a splendid success—but I'm not satisfied with it; something's wrong, and I have called you men together to ask you what it is."

There was silence for a few moments, broken only by the puff-puff of pipe and cigar. Then one man volunteered, "Rector, if you want to know my candid opinion, it is this. We have bully good meetings, but we aren't doing anything for anyone else, and it is my prediction that the club won't be a success until it adopts some unselfish plank in its program. This business of getting together to know each other better is a good stunt, but unless we do something else than be entertained, we're going to go on the rocks as sure as you're living."

"Excellent," said the priest, "but what would you suggest that we do?"

"Well—why not form ourselves into a motor squad to be on deck to take the rector anywhere at any time where his duty calls him; he has no car; the parish is widely scattered, and there must be a lot of sick visiting that he has to do; I think that that would be a fine outlet for the club."

The rest of the group grunted approval and one of the men volunteered to take charge of the matter and inform the rector every Sunday as to whom was on duty that day and for the rest of the week. (They have carried out this plan very carefully.)

Another man then said, "But why put all the work on the rector? Don't you think that we ought to do some of the visiting ourselves? There must be a bunch of new people around here; I

think that all of us ought to call on them." Another grunt from the men and this idea too was adopted to bring before the governors of the club.

"But," said another, "That isn't much—I tell you what let's do; let's tell the vestry that we will underwrite part of the 1925 budget; let's give a minstrel show, and a Men's Dinner and a dance and other things, and let's give the money for some specific church purpose that's on the budget—the women have been on the job for many years; why can't we do something?" This suggestion began a long debate and finally it was adopted as a capital idea, although the rector said that he preferred the giving to the parish to come through the normal channels of envelope, etc., rather than by way of entertainments. However, he was won over when one of the men suggested that the club ought to attempt to beat the parish's apportionment for Missions for 1925—high as it has been raised!

After this long discussion, one quiet man who is not a communicant member of the parish said, "We've thought up some good dope tonight, but I believe that we can do better than what we've already decided on—let's pray harder for the rector and for the Church, and let's then work hard to make our prayers come true."

There was an eloquent silence for a moment, for we stood on ground where words grate on the ear, but soon one by one the men agreed that this was the really big job for the club to get busy on and they individually promised to help get it over. Then the meeting disbanded, for it was 11.30 P. M., and all knew that the correct answer to the rector's question had been given.

Do you wonder that the rector of that parish is a happy man—without any mechanics, of their own accord, his men had arrived at such true discernment of the best way that they could back up their rector and make their club a success.

Can any of you rectors or missionaries duplicate his experience?

Some time was devoted to an explanation of the following papers, copies of which were distributed among members of the Council, namely, (1) the Report of the Bishop of Maryland to the Eighth Synod of the Province of Washington; (2) a pamphlet entitled "Some Accomplishments of the Church"; (3) a pamphlet entitled "What is the Will of the Church?"

Copies of the Diocesan Budget for 1925 and of the payments of the different parishes on account of the expectations of 1924 were also distributed and discussed.

On motion of Rev. Dr. Toop it was resolved that subject to the Mission of St. Mary's, Chester, obtaining the necessary canonical authority and subject to the approval of the Department of Missions, the Council approved the exchange of the present property of the Mission for a new property at the corner of Seventh and Edward Streets.

On motion the recommendation of the Bishop, that the next Church Extension Call, after the January Call, should be for the purchase of the new property at Springfield, was approved.

REYNOLDS D. BROWN, *Secretary*.

The Rev. Wm. Roberts


**HOLY INNOCENTS, TACONY,
CALLS NEW RECTOR**

On Friday evening, December 5th, the vestry of Holy Innocents', Tacony, extended an unanimous call to the Rev. William Roberts, B.D., priest-in-charge of Epiphany Memorial Church, Royersford, Pa.

Mr. Roberts has spent most of his ministry in the Diocese, having accepted a call as assistant to the late Doctor Richardson, of St. James' Church, Twenty-second and Walnut Streets, immediately after his ordination in 1909 and where he remained for five years, when he was called as rector of Christ Church, St. Michael's, Maryland, Diocese of Easton, where he remained for two years, returning to the Diocese in 1916 as vicar of the church at Royersford, then under the care of St. Peter's, Phoenixville. Mr. Roberts' election was received with a great deal of enthusiasm at Holy Innocents and steps were immediately taken for the purchase of a rectory. A fine home has been purchased on Tyson Street, within five minutes' walk of the church at a cost of \$13,000, the efficient and vigorous leader of the sewing guild and its members having first honors, they having already paid to the financial committee the first one thousand dollars on the purchase price.

The writer feels that the whole parish has awakened to its opportunities. The men have of their own volition organized a Bible class of about 40 members, elected their officers and chosen as its name "The Bishop Garland Bible Class," the first in the Diocese, we believe, to be named after our beloved Bishop. The Sunday School attendance is steadily increasing and the scholars are out after \$1000 for the rectory fund; to raise this they are selling bricks at ten cents each.

Christmas Light

OFT hearts are filled with sadness
For friends no longer near;
Today they're filled with gladness:
Thank God for Christmas cheer!

ONCE more the Christmas solstice
Doth chase the gloom away;
The Light of Life yet shineth
Upon Christ's natal day.

FRIENDS near and far, we greet you,
God bless you every one;
May His mercies crown each year
Until your work is done.

Christmas, 1924

Thomas J. Garland

The Woman's Auxiliary that has in the past made a remarkable record in liquidating debt is proposing to give in the near future some sort of entertainment to raise funds. While the pledge to the Japanese Reconstruction Fund of five hundred dollars has been over-subscribed. The whole outlook for the future is bright, and the prospect of winning souls for Christ and His Church never greater than the present.

**BROTHERHOOD MEN HOLD
STIRRING MEETING**

A stirring meeting was that of the Brotherhood men of the Diocese, held at the Memorial Chapel of the Holy Trinity, Philadelphia, the night of November 28th. The meeting was attended by about 170 men, many of them the clergy of the Diocese, and it well filled the commodious parish hall. Mr. J. Lee Patton, of St. Peter's, Germantown, President of the Assembly, introduced Mr. Percival H. Granger, of the Church of the Saviour, as chairman of the evening.

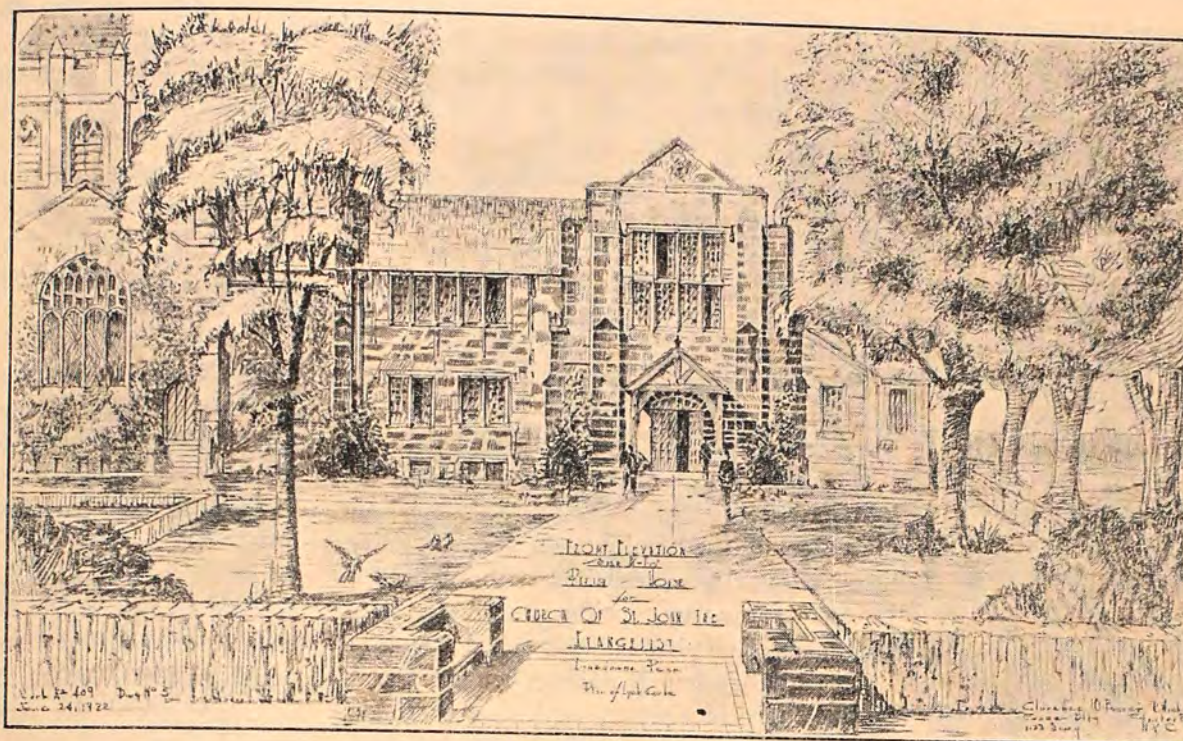
There were two interesting speakers: Dr. Howard A. Kelly, of Johns Hopkins University, Baltimore, internationally known surgeon and scientist. Speaking to the topic, "The Bible in Our Daily Life," stated that he had been a lifelong student of the Bible, and that it is the experience of men generally that a knowledge of science confirms the narratives of the Scriptures rather than controverting them. "I have never," he said, "met a man who really knew the

Bible and rejected it. The difficulty has always been an unwillingness to give it an honest trial." Doctor Kelly said there is a disastrous attempt these days to show that a man who follows Christ becomes successful in business, lives in a fine house, and lays by much money. "It were better," he continued, "to invite men to sacrifice, to the battlefield, to the loss of friends, of everything, for Christ's sake." The use of the Bible in our daily living should teach us these relative values.

The other speaker of the evening was Mr. John H. Frizzell, Field Secretary of the Brotherhood. Speaking to the topic, "The Older Boy—Asset or Liability," he said that the boys and girls of today are what they are because of their parents, and that they are as good as were the young folks of past generations. "They are less repressed," he stated, "practicing such vices as they have publicly, instead of hiding them, as was the older practice. I have an optimistic view about the coming generation, not overlooking the need for parental training in the things that build character—wise adult guidance and a solid religious foundation."

"We hope in Thee, O God!
The day wears on to night;
Thick shadows lie across our world,
In Thee alone is light."
What though cloud and storm o'ertake
thee in the night?
He'll not leave thee nor forsake thee,
He is Light!

Parish House, St. John's, Lansdowne



The new addition to the parish house of St. John The Evangelist's Church, Lansdowne, was formally opened on St. John The Evangelist's Day. The exercises of the evening included addresses by the Wardens, Messrs. Karl Collings and Walter Bowers, the architect, Mr. Clarence W. Brazer, and the Rector, the Rev. Charles E. Tuke. Miss Alice Y. Wilson, organist of the church, will present a musical program. Mrs. James Gallagher, President of the Woman's Guild, was in charge of the Hospitality Committee.

The new building was erected at a cost of \$36,000, all of which is secured by pledges. The building of the parish in its present position was made possible by a gift from Mr. Alexander Wilson, Jr.

The architect was Clarence W. Brazer. The new addition is designed in the English Perpendicular Gothic style to harmonize with the style of the existing church building, but naturally using the more secular type of design. The stone work is of the same material as of the

church and a similar green slate roof, with an admixture of purple, adds to the attractiveness. The windows are all of English metal casement sash, grouped together, as was customary in that style. Before the main entrance door fronting toward Lansdowne Avenue, is a typical half-timbered open porch, such as are found on many of the old English Churches, wherein the wrong-doer was formerly safe from the arm of the civil law while seeking protection of the Church.

CHURCH SCHOOL SERVICE LEAGUE

How has the Church School Service League carried out its Five-fold Plan of Prayer, Study, Work, Gifts, and Fellowship, this Christmas?

Our thoughts have been directed from the opening of school this Fall until Christmas, first upon our Nation, particularly upon the Negro girls and boys in our Southern Schools and Missions, and then upon our Diocese, particularly the hospitals, schools, homes and missions therein.

Each parish branch was apportioned a school, or a mission, or a hospital ward to be provided with Christmas gifts. Needs and capabilities were fitted together like a Crossword Puzzle by Miss Reeve in the C. S. S. L. Office. Then the parish leader worked out the plans for her group—another puzzle to fit the appropriate gift to the capabilities of the girls and boys in her group. And then the girls and boys got to work. And this is what they DID:

1. *Work:* Ninety-five parishes in the Diocese provided Christmas presents

for thirty-one missions in the South, comprising 2697 Negro girls and boys; 875 presents and 700 Christmas Stockings were sent to seventeen missions, homes, hospitals, etc. in the Diocese. The candidates of the Girls' Friendly Society co-operated with us in this Southern Christmas work, taking entire care of one of the missions of 100 children.

2. *Study:* The girls and boys learn about the places and people for whom they are working, so this Fall they have learned about the Church's work among the Southern Negroes, and about their own Diocese and its missions and institutions.

3. *Gifts:* Thirty-nine parishes contributed \$575.35 to send a Ford car to Bp. Mize of Salina, Kansas, for the use of his Archdeacon, in covering his huge field of 50,000 square miles.

4. *Fellowship:* Thirty-three parishes showed their loyalty, and appreciation of "team work," by contributing 830 gifts for the "Group" Box sent by these combined parishes to our Church Schools for the Southern Negroes.

One hundred and fifty girls and boys

attended the "Group" Box Meeting at St. James' Parish House, where these gifts were displayed, and where an amusing and instructive play was given by some of the young people, showing the fine character of the old-time Southern "darkie."

5. *Prayer:* Last and best of all, the girls and boys in the Diocese, who have taken part in this work, are praying daily for missions, and have prayed especially for the particular place in God's Kingdom for which they were working. This is their daily prayer:

O God, our heavenly Father, we thank Thee for the gift of Thy dear Son. Grant that we, who have received Him in our hearts, may joyfully go forth with Him on many errands. Bless those who toil for Thee in far-off places, comfort them in their loneliness, and unite our work to theirs. Accept our gifts, receive our prayers, and use us for the sake of Thy Son, our Saviour, Jesus Christ. Amen.

Thus have the girls and boys of the C. S. S. L. carried out its Five-fold Plan of Prayer, Study, Work, Gifts, and Fellowship.

ANNUAL DINNER OF THE CHURCH CLUB

By Mr. George H. Randall

The Rt. Rev. Alex. Mann, Bishop of Pittsburgh, and Mr. Frederic C. Morehouse, of Milwaukee, editor of *The Living Church*, were the guests of honor and principal speakers at the Annual Dinner of the Church Club in the Bellevue-Stratford on the night of December 9th.

It was the most largely attended dinner given by the Church Club in recent years. Bishop Garland's address in extending the Club's "Greetings" to the distinguished guests, and the addresses of Bishop Mann and Mr. Morehouse, were strong in their appeals for the loyalty, love and understanding of all church people for the Church and Her Mission. In addition to the membership of the Club and their individual guests, many members of The Associated Vestries were present by special invitation.

Mr. Louis Barcroft Runk, President of the Club, was toastmaster. The music was in charge of Mr. John W. Norris, Bass Soloist of Old St. Peter's Church, assisted by Mr. Clyde R. Dengler and six boys from Old St. Peter's: Thomas Avarell, Russell Cook, Henry Cunningham, Herman Eckhart, George Kinkaid, John E. Ouram. Mr. Harold W. Gilbert was at the piano.

Before calling on Bishop Garland, Mr. Runk reviewed the successful year through which the Club had come, and of its continued interest in the Boys' Club of Kensington. Mr. Runk kept the diners in roars of laughter by his witticisms and humor.

Bishop Garland in his address touched on the year's accomplishments in the Diocese.

"In one sense it has been a wonderful year," the Bishop said, "but it should be understood that what has been done was not done by the Bishop or by any small group. It was done by the whole body of our church community. The whole country is now looking forward to an era of prosperity, but it is for us to remember also that in our Litany we pray, 'in all time of prosperity, Good Lord, deliver us.' Let us not be unmindful of that petition. If, however, all of us, Bishop, Clergy and Laity, in the future continue to work together in the same unity as in the past, what we have done will not be a circumstance to what we shall be able to do towards the establishment of the Kingdom of God.

"Establishment of the Kingdom of God is a man's job. Our Christian conception of that Kingdom has never been realized. But as we work and pray for its realization in our life here it will mean in our economic life better co-operation; in our political life less class

legislation and in our international life the reign of peace."

In touching on causes which are delaying the establishment of the Kingdom the Bishop warned of the dangers of emotionalism and inaction. Emotionalism, he declared, gives opportunity for the demagogue to set class against class by inflaming the passions of men. "To this is due," he said, "much of the type of parlor Bolshevism we see today and, often, to an unwise pacifism. Then there is danger of inaction. We are afraid to take a position of moral leadership.

"Men wonder what has delayed the establishment of the Kingdom of God. God's Kingdom is here now, but cannot be established unless we work in unity. It cannot be established without prayer. It is for us to consider the purpose for which God has placed us here. To spiritualize our democracy we must realize there is a great work for us to do. I ask you to go forward with me, asking first the Divine Blessing; that we be consecrated to His work and be given strong faith and courage so we may do something worth while for the upbuilding of His Kingdom."

Bishop Mann was given an ovation when he arose to speak. His topic was "Church Work in Western Pennsylvania From the Standpoint of a New Englander." He prefaced his address by paying a high tribute to Bishop Garland's leadership in the recent campaign in the Diocese of Pennsylvania for the Church in Japan. Then in his characteristically cheery style, interspersed with many humor-tinted anecdotes, he described the position of the Episcopal Church in what he said was the stronghold of Presbyterianism in Western Pennsylvania.

"The richest, strongest and most missionary church in the whole world, I believe, is the Presbytery of Pittsburgh," he said. "One church in that Presbytery has given three millions to missions. We are a small group there, but I do believe we are making a strong contribution to that community. Probably the greatest contribution the Episcopal Church is making is its social-mindedness."

Referring to the comprehensiveness of the Episcopal Church, Bishop Mann said it is the one communion that can interpret the Roman Church to the Baptist and the Baptist to some degree to the Roman.

Calling attention to some of the prejudices and contentions among some Christian people Bishop Mann said, "The great question before the world today is that of peace. A tremendous responsibility rests on us in the United States in determining this question. What is the use of the churches preaching from their

pulpits peace among nations until it cultivates peace among its divisions?"

The Rev. Samuel B. Booth, of the Bucks County Missions, who was at the speakers' table, was introduced as the Bishop Coadjutor-elect of Vermont. The Bishop-elect spoke of the need of the Church speaking a long, clear spiritual message to American Christendom. "I feel we are trusting too much to machinery. We should give God and the souls of men a chance."

Mr. Morehouse was then presented and was given a most warm-hearted greeting. His topic was, "As Seen by a Layman." He addressed himself mainly to a discussion of these questions: "Why don't we trust the Church? Why don't we support the Church? Why don't we understand the Church?" Referring to the World War period when the American Red Cross issued an appeal for \$100,000,000, the speaker said:

"They asked the American people to trust them with this great sum of money. There was an immediate response. We did not hesitate a moment to trust the Red Cross. Why, then, don't we trust the Church? Before we give the Church a two-dollar bill we want to know what the Church wants to do with it.

"The Red Cross could ask for \$100,000,000, from the people of the United States, without showing why or how or where it was to be spent, and have it oversubscribed in a few weeks. Why is it that such a body which has no immediate claim upon our loyalty so intimate as that of our Church, can ask and receive more than it asks, but when the Church asks for a sum of \$4,000,000 to carry on its work and shows its entire budget, how every dollar is to be spent in doing Christ's work, it receives but half of the sum asked? Why don't we trust the Church?"

Discussing his second question, Mr. Morehouse pointed out what the Church is doing in Japan and China and asked what are the Church people doing to support its work there and in other places.

In discussing the third question, Mr. Morehouse said, "If the Church is permitted to carry out her ideal there comes a social consciousness. We are attempting to build a social culture and in doing this we fail to realize that religion is the cause and not the effect. The Church of the Living God is the one Power that can successfully battle with the forces of evil.

"We receive power in our Sacraments and bury it in ourselves, instead of giving out the power we receive. We seem unaware of the tremendous power we possess. We go along unperturbed, while the forces of good and evil are

(Continued on page 134)

CLERICAL CHANGES

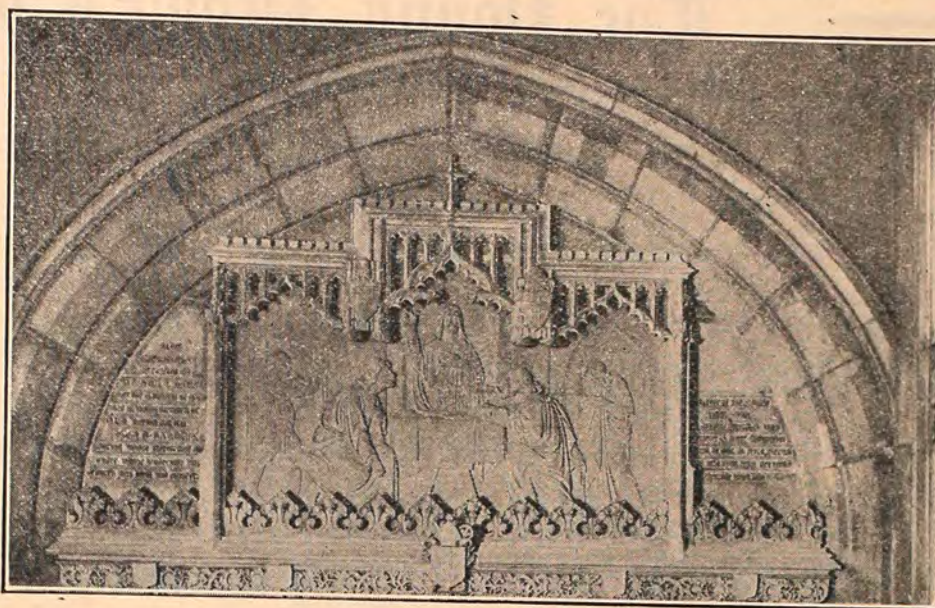
The resignation of the Rev. John H. Chapman as rector of St. Paul's, Chestnut Hill, which was presented and accepted some time ago, went into effect on December 31. Mr. Chapman's retirement from the rectorship of the parish, where he has been since 1914, is on account of his desire to take a needed rest. On the night of December 29, Mr. and Mrs. Chapman were the guests at a reception given in their honor in the parish house of St. Paul's.

On January 1 the Rev. J. Wesley Twelves assumed the rectorship of Epiphany parish, Germantown, succeeding to the vacancy which had existed since last spring when the former rector, the Rev. Irving A. McGrew, accepted a call to a parish in the Diocese of Easton, Md. Epiphany's new rector is a native Philadelphian, having entered the ministry from the Free Church of St. John. He is a graduate of St. Stephen's College and the Philadelphia Divinity School. He received deacon's orders from Bishop Rhinelander and then went to Utah to take charge of a mission where he was advanced to the priesthood in 1916 by Bishop Paul Jones. From 1918 to 1921 he was rector of St. Thomas, Bethel, Conn. Then he became rector of Holy Apostles, Brooklyn, coming from that parish to his present charge in Germantown.

The Rev. George C. Shaw is a newcomer to the ranks of the Clergy in this Diocese, having accepted appointment as assistant to the Rev. Granville Taylor at the Chapel of the Mediator. Mr. Shaw succeeds to the vacancy following the election of the Rev. John Doyle as rector of Christ Church, Pottstown. Mr. Shaw is a graduate of Wesleyan University, and was ordained to the priesthood by Bishop Gravatt, of West Virginia, in 1903. He came to the Mediator from St. Marks, Highland, Md., where he was rector of that parish and prior to that he had been assistant at Grace and St. Peter's in Baltimore. During his ministry Mr. Shaw has served in West Virginia, several places in Maryland, and also at Palmerton in the Diocese of Bethlehem.

The Rev. Joseph H. Hudson is a new addition to the colored clergy in the Diocese, having been appointed as assistant to the Rev. H. S. McDuffey, at St. Augustine's, in Philadelphia. Mr. Hudson comes here from the Redeemer, Greensboro, N. C., in the Colored Convocation of the Diocese of North Carolina. He is a graduate of the State Normal School, Winston-Salem, N. C., and the Bishop Payne Divinity School. Mr. Hudson was ordained to the priesthood in 1914 by Bishop Cheshire, of North Carolina.

Memorial to the Late Rev. John B. Harding



Above is an etching of the beautiful memorial, recently dedicated in St. Mark's Church, Frankford, to the Rev. John B. Harding, rector of that parish from 1893 to his death in 1921. An account of the dedication appeared in the December CHURCH NEWS. At the dedication services the sermon was preached by the present rector, the Rev. Leslie M. Potter, who took for his text, St. Luke 24: 32, "And they said one to another, Did not our heart burn within us, while He talked with us by the way?" The sermon dwelt upon the event which forms the subject of the memorial.

The memorial consists of a panel in bas-relief of Our Lord breaking bread with the disciples at Emmaus, the panel being surmounted by canopy work enriched with delicate tracery and bosses. The architectural composition is a continuation of the screen below, which includes the Bishop's chair, and the framing members of the panel recall the mullions of the screen, making the whole an architectural unit. The composition

is further enriched by the carving of the cornice of the screen in which the motive used is the same as that of the rood screen (conventionalized grape vine). The shields which break the carving are enriched with the symbols of the Four Evangelists. The canopy carries the seals of Harvard College and the Berkeley Divinity School, from both of which institutions Doctor Harding was graduated. The inscription fills the spandrials, and reads as follows: "This memorial is erected by St. Mark's Parish to the Glory of God and in loving memory of The Reverend John B. Harding, during whose rectorship and under whose leadership this Church was built and consecrated. Rector of the Parish 1893-1921. A devoted Priest. A loyal Friend. A wise Counselor. Grant to him, O Lord, eternal rest and may light perpetual shine upon him."

The figures and the whole panel are executed in Indiana limestone, which is the same material as that used throughout the Church.

PICTURES OF AMERICAN BISHOPS

The Rev. Edwin B. Rice, Custodian of the Archives of the General Convention, has just completed a collection of photographs of all the bishops of the Church, from Bishop Seabury, of Connecticut, down to the last bishop consecrated in this Church, making a total of 338 photographs.

CHURCH NORMAL SCHOOL RESUMES SESSIONS ON JAN. 8

The Church Normal School, which had a most encouraging attendance during its fall period of ten Thursday night sessions will reopen on Thursday night, January 8, for another ten Thursday nights course of studies. The same

course of studies will continue. The only change will be that the public lecture, open to everybody who cares to come, will be by the Rev. Royden Keith Yerkes, Professor of the History of Religions in the Philadelphia Divinity School, who will take as his general subject "Reading the Bible."

The fall term of the Normal School, which opened Thursday night, October 9, was attended by an average of about 100 each night. The session which opens January 8 will be held, as was the last, in the Church House, 202 S. 19th Street. Enrollment of all teachers is requested. For further information write, telephone or see the Rev. F. E. Seymour, 322 S. 44th Street, or come to the Church House the night of the opening session.

The Young People's Fellowship

The Young People's Movement is Moving

Our Young People's Movement is moving. Moreover, it is going somewhere, quite definitely. Since the organization of our Diocesan Fellowship last spring the number of parochial societies affiliated with us has more than doubled. Five new societies were organized within the past two months. Groups of young people in other parishes are preparing to organize. The idea has taken hold. It is spreading rapidly, but not too rapidly. The foundations are being solidly laid. Practically every group of young people is active along the lines of Worship, Service, Study, and Fellowship. It is true that some have moved farther along in one direction and some in another, but the reports of the young people themselves indicate beyond a doubt that these are the general lines along which all societies will grow. This too is the direction the Movement has taken elsewhere.

Our newly-elected Diocesan officers are taking their duties seriously. Under the direction of the president, Mr. D. H. Williams, they are making a tour of the societies in the Diocese. These visits are being made for the purpose of gathering information, making observations and friends for the Fellowship, and learning as much as possible about methods which have proved successful. Miss Stackhouse, who has given

much time and ability to the tasks connected with our organization and first convention, is keeping systematic records of matters pertaining to the societies within the Fellowship. Mr. Carl Altmaier, vice-president, went as a delegate to the Provincial Conference in Washington, which met December 13-14. He is telling us something about his impressions in this issue.

Let us do what we can to help along the Exchange of Program plan. If you make use of a program which proves unusually satisfactory, send the outline in to THE CHURCH NEWS marked "Young People's Fellowship." Incidentally, we would like to have anything from anybody which will help us all.

We are printing in this issue a list of the Young People's Societies which have been admitted to membership in the Diocesan Fellowship. Is the name of your Society included in this list? If it isn't, make application. Perhaps your young people are not organized. It will pay you to look into the matter. Make inquiries. Send for information. Organize. Our officers stand ready to help you if you need help. Wherever our young people have organized the organization has been good for the Church and good for the young people.

THE PROVINCIAL CONFERENCE OF YOUNG PEOPLE

The first Diocesan Meeting of the Young People's Fellowship was held on the 17th of November, a real, live meeting for the purpose of Fellowship and for the purpose of exchanging ideas and methods of the various Young People's Societies in the Diocese. On the 12th and 13th of December, the second annual Young People's Conference of the Province of Washington was held at Washington, D. C., with very much the same thought in view—an exchange of experience among the various dioceses.

As the representative of the Diocese of Pennsylvania I attended that meeting and will attempt to give an impression or two of that meeting for those who are interested in this Young People's Fellowship. First of all the principal motive was clearly present, just as it had been at the Diocesan meeting, a desire among the Young People to meet together for purposes of Worship, and Service. That is after all the thing that will keep this organization together and cause it to grow—the religious center from which all other activities

branch out. That was the consensus of the conference, and those who attended all returned to their districts with that message.

The meeting spent considerable time in discussing the various methods of service in the Parish, Community, Diocese, Nation, and World. It was the feeling of this conference that if the Fellowship were going to be a vital part of the Church, if it were to grow, to endure, the societies must find some real activity, they must work together for God. It was found that most of the organizations represented were already doing that, but there was still room for improvement.

I was impressed mostly by the purpose that was bringing these Young People together, a desire to worship together, and to extend the work of God among the Young People. I was more impressed than anything else by the thought expressed by the meeting itself, the feeling that we could reach groups of Young People that could not be reached in any other way—an opportunity for real extension of the churches' work among those who are inclined to slip away.

Dr. Carl Bloch, Roanoke, Va., was

the leader of the meeting, and was an inspiration to every one present, and an influence and example by his sympathetic advice that filled all with the desire for greater service.

CARL L. ALTMAIER, JR.

SURVEYING WORK OF YOUNG PEOPLE'S SOCIETIES

The officers of the Young People's Fellowship are obtaining a general survey of the work being done by the societies of young people in the Diocese. They are doing this by means of personal visits to the meetings, both secular and devotional, of the societies. During the past month, Mr. Williams, the President, has made two valuable visits; one to St. Mark's, Frankford, upon which he was accompanied by Miss Stackhouse, the Secretary of the Fellowship, and one to St. Thomas', Whittemarsh, where Miss Stackhouse is President of the Young People's organization, known as "St. Thomas' Parish Society."

The visit to St. Mark's was upon the occasion of a Sunday evening devotional service. There were more than 100 young people present. The meeting was led by the President of the Society, Mr. Gossling, whose activity at the First

Annual Convention will long be remembered. A few of the members assisted him by reading short passages from the Bible. Mr. Williams makes the suggestion that it might be well to ask the members to read longer passages. The spirit shown by those who did read was splendid and it is certain that they would be pleased to have longer assignments. Later in the meeting, Mr. Potter, the rector, made a few announcements concerning parish matters. This is a very good way in which to keep the younger generation informed about the affairs of the parish and to assure them of the good will and co-operation of the clergy in their endeavors. Then, also, it was very gratifying to see that so many boys and young men were at this meeting. The indication that boys and men are becoming attracted by Church affairs bespeaks a stronger Christian brotherhood in the future.

The meeting at St. Thomas', Whitmarsh, was begun by a devotional service, led by one of the members. More than forty of the young people were present. It is their practice for the members to take turns in leading these meetings, which are held once each month. During the service, different members are asked to offer prayers, which they do with a very lively spirit. After the service, a short business meeting is held, and then the rest of the evening is spent in jolly good games—group games and table games. Mr. Groton, the rector, was present, taking a part in the games, giving assurance to all the members that the Church is vitally interested in wholesome fun. The day of long-faced, droll, dreary religion is on the wane, and the young people's societies offer an excellent opportunity to convince future authorities of the Church and leaders of the community that the Church is a wholesome, natural institution. It was also gratifying to see that at St. Thomas', as at St. Mark's, so many boys and men were active in the devotional and business and social affairs of the society. The Church needs men and boys and the young people's societies are a very powerful source from which this need may be supplied.

The work of the societies of young

people is felt to be one of the most important of parish activities and their success should be hoped for by all Church members, rectories and vestries. The spirit of the young people is so lively, spontaneous, and encouraging that, if fostered sincerely, it will work wonders in the future of the Church.

The young people of St. Thomas' Church, Whitmarsh, are making plans for the celebration of their Fifth Anniversary in January. This society was organized shortly after the Nation-Wide Campaign in 1919, with a membership of twenty, and today has an active membership of sixty-five.

SUGGESTED TOPICS

The following are taken from the handbook on the Young People's Movement, issued by the National Council. The Fellowship will welcome suggested programs from our own Young People's Societies in this Diocese.

Feb. 1st—Fourth Sunday after Epiphany

Topic: JAILS DE LUXE!

Is it a waste of money for a penitentiary warden to call a conference of doctor, mental specialist, shop foreman and chaplain, just to decide what work to put a certain prisoner at?

Is each person a new book or are there only a few books and each person only a new edition of one of them?

Hymn: 257. Sing, My Soul, His Wondrous Love.

Bible Reading: St. Luke 15: 1-10.

Collect: Fourth Sunday after Epiphany.

Feb. 8th—Septuagesima

Topic: OUGHT OR MUST?

How shall we regard the sources of motive power?

Is the Holy Communion an obligation or a necessity?

Do we approach the altar because it is somehow our duty, or because we cannot stay away?

Hymn: 234. My God, I Love Thee.

Bible Reading: St. John 6: 53-69.

Collect: Septuagesima.

Feb. 15th—Sexagesima

Topic: THE TWO VERBS OF VISION.

The verb "to see" and the verb "to do." "Vision" to become "deed" needs a plan.

Plans have steps.

There must be a step which we, here, now, can take.

What is it?

Hymn: 233. Lord, With Glowing Heart.

Bible Reading: Revelation 21: 1-22: 5.

Collect: Sexagesima.

Feb. 22nd—Quinquagesima

Topic: INVESTIGATION SUNDAY.

How far are these meetings getting us?

What have been our hindrances?

Hymn: 130. Saviour! When in Dust to Thee.

Bible Reading: St. Luke 16: 1-19.

Collect: Nineteenth Sunday after Trinity.

PARISHES AT PRESENT REPRESENTED IN YOUNG PEOPLE'S FELLOWSHIP

Names of Parishes having Young People's Societies affiliated with Y. P. F., with names of secretaries.

St. Luke's, Chester; Grace Church, Hulmeville; St. Thomas', Whitmarsh, Miss Alberta E. Lewis; House of Prayer, Branchtown, Miss Emma Jan-son; St. James', Hestonville, Mr. Disston Horbach; St. Mark's, Frankford, Miss Ethel Wick; Mediator, 51st and Spruce Streets, Miss Elizabeth Leete; Holy Apostles, Miss Anna Warfield; St. Philip's, 42nd and Baltimore Avenue, Miss Eleanor M. Corliss; Calvary, Germantown, Miss Babette Eiseman; St. Paul's, Chestnut Hill, Miss Elizabeth Donaldson; St. Matthew's, 18th and Girard Avenue, Miss Elsie Lea; Grace Church, Mt. Airy; St. Jude and The Nativity, Miss Esther R. Goldman; All Saints, Moyamensing, Mr. Wm. Irwin; Epiphany, Germantown, Miss Ruth Mercer; St. Asaph's, Bala, Mr. Hugh C. Forbes, Jr.; St. John's, Lansdowne, Miss Mary Riddle; Holy Trinity, 19th and Walnut Streets, Miss Olivia Gazzam; St. John's, Germantown, Miss B. M. Broadbelt; Emmanuel, Holmesburg, Miss Alice Birkhead; St. James the Less, Miss Lillian Groves; St. Peter's, Weldon, Miss Helen E. Mebus; Memorial Church of St. Paul, Miss Georgi-anna Worrall; Free Church of St. John.

Announcement!

Our Young People's Fellowship

Has been given this special department in THE CHURCH NEWS as a medium for the exchange of ideas that will be mutually helpful and to aid in the development of a closer fellowship among all young people in all parishes of our Diocese.

It will be conducted by our Young People.

Your interest and co-operation is invited.

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Between \$500 and \$1,000

Name of Church	Offerings and Pledges
St. Luke and the Epiphany	\$986.00
St. Mary's, Wayne	963.22
St. Mary's, Hamilton Village	840.25
St. John's, Norristown	818.50
Calvary, Conshohocken	704.70
St. Martin's, Radnor	660.00
Huntingdon Valley Chapel, Meadowbrook	650.00
St. Matthias	602.00
All Hallows, Wyncote	587.07
All Saints, Torresdale	571.45
St. Mark's, Frankford	570.00
St. David's, Manayunk	565.00
St. John Free Church	542.00
St. Andrew's, Philadelphia	515.00
Christ, Germantown	513.49
All Saints, Moyamensing	500.00
Holy Innocents, Tacony	500.00
St. Paul's, Aramingo	500.00

Between \$250 and \$500

Incarnation	\$493.36
All Saints, Wynnewood	465.20
St. John the Evangelist, Philadelphia	464.00
Holy Nativity, Rockledge	400.00
Washington Memorial Chapel, Valley Forge	378.22
Holy Apostles	355.51
St. Thomas, Philadelphia	355.00
St. Andrew's, West	350.00
Holy Trinity, West Chester	339.50
Incarnation, Drexel Hill	310.00
St. John's, Cynwyd	309.56
Christ, Franklinville	300.00
Christ, Upper Merion	300.00
St. Luke's, Kensington	300.00
St. James, Downingtown	284.88
St. Peter's, Weldon	280.00
Holy Trinity Memorial	276.49
Pro-Cathedral	275.00
St. James, Prospect Park	273.25
Mediator	272.82
Prince of Peace	257.92
Covenant	257.89
St. Ambrose	250.00
Trinity, Coatesville	250.00

Between \$100 and \$250

St. Simeon	\$232.50
All Saints, Darby	225.00
St. Paul's, Overbrook	220.00
St. Martin's, Oak Lane	210.35
Christ, Ridley Park	205.00
Christ, Pottstown	200.00
Holy Communion	200.00
St. Nathanael's	200.00
St. Barnabas, West	190.00
St. James the Less	187.30

Name of Church	Offerings and Pledges
St. Stephen's, Clifton Heights	185.92
St. Paul's Memorial	180.00
Redeemer, Andalusia	175.00
Christ, Media	174.00
St. Giles, Stonehurst	173.00
Calvary, Rockdale	172.15
Gloria Dei	167.00
All Saints, Norristown	165.00
St. George's, Richmond	157.07
St. John Chrysostom	150.00
Good Shepherd, Kensington	145.00
Crucifixion	141.51
Epiphany, Germantown	139.00
Epiphany, Royersford	125.00
St. John the Divine	125.00
Epiphany, Sherwood	122.90
St. George's, West	116.15
St. John's, Concord	115.00
Advocate	110.00
St. Luke's, Newtown	110.00
St. Timothy's, Roxborough	101.28
St. James, Langhorne	100.00
Holy Comforter Memorial	100.00
Trinity, Crescentville	100.00

Under \$100

Holy Trinity, Lansdale	\$91.85
St. Paul's, Doylestown	89.70
St. John the Baptist	85.00
Trinity, Ambler	84.50
Good Shepherd, Germantown	84.00
Holy Comforter, West	80.50
Zion	74.10
Holy Sacrament, Highland Park	70.00
St. Luke's, Chadds Ford	70.00
St. Paul's, Oaks	66.50
Emmanuel, Quakertown	65.36
St. James, Evansburg	61.75
Advent, Kennett Square	60.00
Christ, Eddington	60.00
Christ Church Hospital Chapel	57.00
St. Philip's, New Hope	56.90
Calvary, Northern Liberties	55.50
Christ Church Chapel	54.25
St. James, Hestonville	54.00
St. Gabriel's, Feltonville	52.00
Emmanuel, Kensington	51.10
St. Alban's, Roxborough	50.00
St. Barnabas, Kensington	50.00
St. Luke's, Eddystone	50.00
St. Stephen's, Bridesburg	50.00
Grace, West	42.65
Messiah, Port Richmond	42.00
Trinity, Gulph Mills	40.00
Advent, Hatboro	39.08
St. John the Evangelist, Essington	36.00
House of Prayer	35.58

(Continued on next page)

Name of Church	Offerings and Pledges	Name of Church	Offerings and Pledges
St. Sauveur	31.30	All Soul's	18.50
St. James, Bristol	30.00	St. Bartholomew's, Wissinoming	17.07
St. Peter's, Great Valley	30.00	Grace, Hulmeville	16.80
St. Elisabeth	28.94	Ascension, Parkesburg	16.00
St. Jude and the Nativity	28.85	St. Augustine	13.00
Emmanuel, Holmesburg	28.25	Hungarian Church, Phoenixville	11.63
Atonement, Morton	28.14	All Saints, Fallsington	11.25
Annunciation	25.00	Phillips Brooks Memorial Chapel	11.00
Ascension, West Chester	25.00	Holy Cross Chapel, Bryn Mawr	10.00
L'Emmanuello	25.00	St. Monica's	10.00
Redeemer, Seamen's Mission	25.00	St. Anne's, Willow Grove	9.50
St. Andrew's, West Manayunk	25.00	Trinity, Collingdale	9.00
St. Barnabas, Germantown	25.00	Trinity, Cheltenham	7.80
St. Cyril's, Coatesville	25.00	Incarnation, Morrisville	7.70
St. Joseph, Gladwyn	25.00	St. Mark's, Honey Brook	7.50
St. Mary's, Chester	25.00	St. Andrew's, Oxford	6.00
St. Simon the Cyrenian	25.00	St. Columba's, Southampton	5.81
St. Titus	25.00	St. John's, Kelton	5.00
Transfiguration Mission	25.00	St. Cyprian's, Elmwood	2.00
Trinity, Swarthmore	21.75		
St. Luke's, Chester	20.00	Total	\$194,083.36
St. Mary's, Warwick	20.00		

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The Columbus Conference

The seventh annual conference of the American Country Life Association met November 7-11 at Columbus, Ohio. The subject of the conference this year was: "Religion in Country Life." The conference was representative of thirty-three States and Canada, 324 delegates being in attendance. In the student section of the conference, twenty-one colleges were represented from ten States. Dr. Kenyon L. Butterfield, President of the Association, delivered the opening address. He was followed by L. J. Taber, Master of the National Grange, and Bishop Francis J. Connell, of the Methodist Church. The program for special papers and for general and group discussion was in charge of Prof. Harrison Elliott, of Union Theological Seminary.

Prof. Walter Burr, of Kansas Agricultural College, read a paper on "What's the Matter with the Rural Church?" He said:

"What is the matter with the rural Church? No, please don't suggest another survey to find out. I have a friend in a mining camp in Colorado who isn't over-inclined to work. When I would say to him,

'Let's go to work and get this done,' he would reply, 'Now, what's your hurry? Let's sit down and talk about it a while.' The rural Church survey has come to be only a temporary stay of execution."

Some of us feel that difficulties with many rural conferences is that so few who are actually living in the country, working farmers and other genuine rural workers, participate in them. Too often it is A telling B what C ought to do for D, neither C nor D being present.

But the American Country Life Association might become, with the exception of the Grange and the Country Church, our most valuable organization for the promotion of a better rural civilization if country people would interest themselves in it. Its annual volume of "Proceedings" contains many valuable papers. The last volume published was devoted to "The Rural Home." The Presbyterian country magazine, *Homelands*, has been discontinued as a denominational paper, and after this month will be combined with the monthly bulletin of the Country Life Association in a new magazine, to be called *Rural America*.

RURAL STUDENTS

The students at the Columbus conference opened their "General Findings" with the following declaration:

"We, the delegates of the student section of the American Country Life Association Conference, believe in rural living, in its beauties and joys, in its

demands for courageous spirit, in its opportunities for the development of men and women of character, in its chances for complete expression of all phases of personality. We believe, too, that the countryside is calling for the leadership of college men and women in its business life, its school life, its

social life, and especially in its church life. We believe that the rural community remains our community even though we alienate ourselves from it for four years. Therefore we can do nothing less than listen to its call for us to return again and there to build our homes and live our lives."

ADVENT, KENNETT SQUARE

The Church of the Advent, Kennett Square, is rejoicing in the completion of the Organ Fund and is now preparing to work for the Rectory Fund. The congregations are increasing and great interest is manifested in the proposed new rectory, which will adjoin the Church, making a very complete Church property.

The rector, Rev. Chas. E. Spalding, spoke at the Community Service at Kennett Square, December 14th, on "Christian Optimism in a Changing World."

St. John's Church, Kelton, though standing alone in the open fields of a rural community, is doing a splendid work under the direction of Mr. John Jefferies, the local Lay Reader. The congregation gathers each Sunday for service, and on the second Sunday in the month the Rev. Mr. Spalding administers the Holy Communion. The Sunday School numbers thirty-seven, and there is an active organization of the Girls' Friendly Society, under the direction of Miss Lola Nelson, which is doing an immense amount of good among the girls of the community.

At the Corporate Communion, on the first Sunday in Advent, at the Church of the Advent, Kennett Square, every man but one, actively interested in the work of the parish, was present.

The Sunday School sent a well-filled box for Christmas to the children of the colored mission at Summerville, South Carolina.

THE COUNTRY CENTER MISSION

The acceptance by Rev. Samuel B. Booth of his election to the office of Coadjutor Bishop of Vermont leaves the Country Center Mission, of Bucks County, without a leader.

During the month of November, the Rev. Chas. E. Berghaus was in residence at the mission, assisting Mr. Booth at the various stations, but he has now gone to Marietta, Pa.

December 1st, the Rev. Roy Eltringham, of the Diocese of Bethlehem, came, and will remain through the month, possibly longer. He has been very helpful.

At a recent meeting of the County Council of the Mission, it was unanimously resolved, by the representatives of the various stations, to request the diocesan authorities to continue the associate mission along the lines that it has been working on for the past few years. This is an interesting testimony to their faith in the general method which has been adopted under the leadership of Mr. Booth.

Improvements are being made in the Chapel of the Holy Nativity at Wrightsville, where there was a little retreat held for the Church Mission of

Brotherhood's New Field Secretary

At the annual convention of the Brotherhood of St. Andrew Mr. John H. Frizzell, M.A., was appointed Field Secretary for the Diocese of Pennsylvania and the Dioceses of Bethlehem, Harrisburg and Western New York. Mr. Frizzell is available for any rector of a parish who may desire his services in Brotherhood work. He has had a

long experience in church work. Until recently he was principal of the Boys' High School of Reading, Pa. Mr. Frizzell has been a member of the Brotherhood for eighteen years and was Director of the College Chapter at State College for fourteen years. For five years he was in charge of the student mission, State College.

Help, December 13th-15th, conducted by Mr. Booth. Bishop Matthews will also conduct a retreat there for some priests of the Diocese.

PLACE OF PUBLIC WORSHIP IN THE RURAL COMMUNITY

One of the speakers at the Columbus Conference was Rev. Edwin V. O'Hara, of the Roman Catholic Welfare Conference. Among other things he said:

"Another fundamental feature of the Church's social program is public worship. The minister of religion will conduct public worship as a social act whereby the community recognizes its dependence on God, its Creator, Redeemer and Father. Just as the individual in the privacy of his chamber must raise his heart in prayer to God, so also man as a social being must join with his fellow men in social worship. Worship is a debt owed to God in strict justice, and the neglect of it is a sin against the great commandment as dishonesty to our neighbor is a sin against the second. I shall not pause to stress the advantages to a rural community of social worship, the spiritual stimulus from its central act or the wholesome social emotions released by the accessories of worship, its ritual, music and sermon. In promoting public worship the Church will be interested in the means which render access to worship easy, namely: good roads and every means of communication."

ST. MARY'S, WARWICK, AND THE MISSIONS

The Church School at St. Mary's is making notable progress. The banner system has been introduced, a new class of boys organized under Mr. Fred Orin, and a monthly business and educational meeting of the officers and teachers is now held, under the direction of the rector, Rev. Doctor Agate, and the superintendent, Mr. U. G. Mauger.

St. Mary's Guild is wide awake in its activities for the welfare of the parish. Two suppers held this fall have enabled the ladies to pay about \$175 toward the recent improvements on the rectory.

On Thanksgiving Day, a large community congregation was present at the service at 10 A. M. The rector preached a stirring sermon on "American Ideals," which was very greatly appreciated by the congregation.

At the new Church in Morgantown, in addition to the new pews fourteen stained glass windows have been put in, all of them memorials and all of them paid for, which make the Church very attractive. It is hoped that a new altar will be added soon after the holidays. The young people have been organized into a dramatic club, and have rendered excellent service in raising money for the Church. The congregations at Morgantown have more than doubled.

(Continued on page 138)

The Woman's Auxiliary Department

Edited by CLARA M. BREED

"That Our Church People May Perceive and Know What Things They Ought To Do" for 1925

Standing as we do this month on the threshold of a New Year that will mean *much*, or nothing (according to the work accomplished) we of the Woman's Auxiliary cannot but be impressed as we scan our church papers, of *two great needs* that in the pages of our magazines devoted to the church work show an advance; and urge upon us all as *faithful* members of the Auxiliary, the strengthening of these movements. The first, the need for greater Evangelization and that means more *Men and Women* carrying information to those who are without it, more praying "Thy Kingdom Come" and more means employed to compel those who are outside to come in and share what we so richly enjoy. The second outstanding need, that of more Young People engaging in the real work of the Church. This need has been felt, and the entering wedge is working. All over this country and in our Foreign Field we read of the slowly-advancing tide of Young People coming to the front and taking their part in the interests of the church and from the North, the South, from California and from China the Young People are awakening. The year of the Nation-Wide Campaign when the needs of every community where our Gospel was started was searched out, brought to light and an effort made to put our big work on a business basis,—brought forth wonderful

fruit in the education of hundreds "who had not known" before.

The work of our Educational Department had gone on from strength to strength and even through the loss of many who were instrumental in the beginning, we must not let this Department lag or fall back. It is a saying among some people that for every convert brought into the Church a star will be added to our crown above. May there not be a bright and shining one for the late Head of our Educational Department—in this Diocese who so freely and unselfishly gave her time and her wise and intelligent assistance to this work? The Mission Study classes and conferences have brought to so many a closer understanding of our duty to our foreign-born neighbors as well as to those of our own country who look to us for information, that to her whose late years might be said to be given almost entirely to this important division of church-work, we owe a debt of *Gratitude* deep and full, and among those who closely worked beside her there will be raised up a fit representative to "carry on." This month we have appointed January 22nd as Educational Day and with the full program of *two classes, two conferences* and a *Tea* may we not look forward to a large attendance. The full details for the day will be given in another column.

FOREIGN COMMITTEE

The Foreign Committee meets on the 3rd Wednesday of each month. Just too late to report the December meeting in this number. Then Dr. Wm. Sturgis, our Educational Secretary, is coming from the Church Missions House in New York to speak to us.

On November 19 we had a wonderful address from Dr. Walter H. Potts, describing the difficulties and wonderful opportunities attending the starting of medical work in a Chinese town where foreign scientific medicine is unknown. Zangzok, a city of half a million people, was absolutely without real medical aid. Doctor Potts had \$5000 with which to find a place for his work and build his hospital.

Fortunately the rate of exchange was in his favor and nearly doubled his capital. With the aid of a friend, he drew his plans and superintended all building. He had a trained nurse from Rhode Island and two young Chinese doctors, trained in good Chinese medical schools. The rest of the staff he

trained himself and he stressed the splendid loyalty of all Chinese students to their teachers, a marked trait that is a racial peculiarity. The work was successful from the start and is growing splendidly. Its most urgent need is for an X-ray machine.

Does any reader know of a second, third or fourth hand machine that Doctor Potts' friends can buy for Zangzok?

Our speaker on January 21 will be Bishop Overs, from Liberia. It is three years since we had the privilege of hearing him. A report of our meetings is so unsatisfactory. Do come and hear for yourselves. You are all cordially welcome.

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December's meeting was smaller than usual and even more interesting. If you missed it, you missed something that I cannot give you by this report. If you were there you must have felt as glad as I was.

The chief thing that happened was Archdeacon White's talk on the Dio-

cesan work among the Foreign Born. He answered a great many questions before we asked them, because, no doubt, he is used to questioning about the worth, the duty, and the rewards of this work. Personally, he made it plain that his reward is great, for he is obviously happy in what he has to do. It was also plain, I believe to the most critical of us, that we have a duty, religious and civic, towards the foreign born and that our Church can only fulfill that duty by making both the religious and the educational work effective. Most of the new Americans have no religious affiliations left and are as empty-hearted and needy in that respect as though they had never known what Christianity stands for. The ministering to their needs in that direction, especially through their children, goes along with the social service that ministers to their ignorance of language and customs. I counted at least seven centers where we have chapels, missions or churches that are dedicated to this work for Italians, Poles, Roumanians and other middle Europe

nationalities. Recruits were asked for Library work and social service at St. John's, Northern Liberties. In the twelfth and thirteenth wards, to which this Church and Parish House and Library ministers, 85 per cent. of the people are foreigners. Two women volunteered; others, no doubt, will.

Apart from these great matters we had a very practical suggestion for an Emergency Coal Fund, to which many parishes responded. This will not count on the Budget of the Diocese, but it will count, doubtless, on that of the Kingdom of Heaven. We also bore in mind, with sorrow and personal loss, the death of Mrs. Pilsbry.

DOMESTIC COMMITTEE

There being no speaker for the December meeting of the Domestic Committee it was possible to discuss more fully the plans for the work of the year, which discussion was made intensely interesting by special comments and information on the various subjects, volunteered by the delegates.

Bishop Thomas' Life Insurance premium, which is always the first pledge to fulfill in the autumn, having been completed, with something over, Mrs. Ingersoll suggested that all the extra money that has been and can be raised

CHURCH WOMAN'S CLUB

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A Business Woman's Supper on February 17th.

A Devotional Meeting on March 17th.

A Diocesan Tea on April 21st.

The Club is also planning to have a course of instruction in Church History during Lent. This will be open to all women of the Diocese.

It is hoped that the members of the Club will take a personal interest in these activities, and help to make them successful.

CRIPPLES AID JAPAN FUND

In the City Mission Chapel of the Good Shepherd, New York, forty-six men and women of the City Home for Aged and Infirm were confirmed. Most of them were more than sixty years old. Many were on stretchers and wheel chairs. These destitute cripples presented the Bishop an offering amounting to nearly \$40, earned in little ways or taken from gifts. They wanted it used for Japan, for a Communion service or a cross or some other "token of love for our Japanese brothers in distress, with our prayers."

FOREIGN COMMITTEE, JANUARY 21ST

Speaker, Bishop Overs, of Liberia

One of our most interesting and little known fields, where our workers are in contact with absolute heathenism and, even harder to overcome, Mohammedanism. Come and hear him.

DIOCESAN COMMITTEE

January 7th—Subjects, "Church Work Among the Blind"; "The Deaf a Church Asset." Dr. A. L. E. Crouter will speak on the latter subject.

EDUCATIONAL DAY PROGRAM

Church House, Thursday, January 22nd

8.30 A. M.—Celebration Holy Communion, Celebrant, Bishop Garland.

Breakfast served after service. Please notify Miss E. W. Fisher, Church House, if you expect to come to breakfast.

10.30 A. M.—Morning Session.—Two Senior Classes, Subject, China.

R. Hart, a discussion group for students is being held every Tuesday afternoon at 1.30 in the parish hall of the Chapel of The Transfiguration (Students' Chapel). All students are welcomed, especially those who commute and are unable to attend similar groups held on the campus in the evening. A recent subject under discussion was "What Distinctive Contribution Does the Episcopal Church Offer to the College Campus?"

The Woman's Auxiliary of St. Paul's, Overbrook, on a recent Sunday, had about fifty of our Episcopal students at the University of Pennsylvania to supper in St. Paul's parish house. It gave the students an opportunity to meet many who have been most helpful in the student work. After supper the students listened to a sermon by the Rev. Robert Norwood, rector of St. Paul's.

Hector MacDonald, a member of the Student Vestry of the Chapel of The Transfiguration, has been elected Captain of the Varsity crew for 1925.

Beginning with the first Sunday in Advent, Miss Edith Britton began her work with a new class of young girls in the Sunday School of St. James Church, Bristol, having been trained from her baptism in this parish and school.

line runs within a half mile of it so those of you attending the Triennial next fall can have the pleasure of going there, and to St. Luke's in the city.

Mr. and Mrs. Francis Joseph Gandel, two Methodist negroes, gave to the Diocese of Louisiana their school property valued at between \$75,000 and \$100,000 as a free gift in order that the Church might help their people. Its needs are for more grades in the school and additions to the carpenter and blacksmith departments.

The Diocese of South Carolina owns 300 acres of land near Sumter in the heart of the negro population where is badly wanted an Industrial High School along the lines of the Fort Valley School.

A great need is filled by the Crummell Home for aged colored people in Washington, D. C. This greatly needs support.

PREPARING FOR WORK IN FOREIGN FIELDS

Some two years ago a young trained nurse came to live with a family near Bala. She had taken her training in the Children's Hospital. She began coming to St. Asaph's Church and was later confirmed. Last Spring she saw in the *Church at Work* notice of the need of workers and decided to offer herself for work in the Church.

After some preliminary correspondence with the National Council, she was accepted for work in the foreign field, probably in St. Luke's Hospital, Tokyo, Japan, and is now spending a year of preparation at the Deaconess' Training School in Philadelphia. The men and women of St. Asaph's look upon Miss Harris as their special representative and have undertaken as their privilege and obligation the payment of the tuition for this one year of training before she begins work in her chosen field.

CALL FOR AMERICAN NURSE

To the Officers and Members of the Woman's Auxiliary:

The Department of Missions desires to put before you an urgent call for a nurse at St. Luke's Hospital, Ponce, P. R.

This hospital has fifty beds and has done an exceptionally fine piece of work in this important city of Porto Rico. There are only two American nurses on the staff. The nurse desired would be assistant to the Superintendent and her duties would be those of head nurse, with the usual oversight of the native staff, including teaching of the nurses.

We want attractive, sensible young women, preferably not under 25 years of age, who are communicants of the Episcopal Church, graduates of Training Schools of high standing, who are

interested in missionary work and willing to volunteer for a period of years. They should be free from binding family obligations and willing to use their nursing ability as a means of carrying on Christian work. For this reason it can readily be seen that they should be thoroughly loyal communicants.

Further correspondence should be addressed to

REV. A. B. PARSON,
281 Fourth Avenue,
New York City.

GIRLS' FRIENDLY SOCIETY

The Annual Missions Meeting for the Candidate Classes was held in the parish house of the Church of the Holy Apostles, on the afternoon of November 8th, and was well attended. Deaconess Elizabeth Newbold told the children about Japan, with special reference to the Reconstruction work. Her talk was illustrated by lantern slides. The offering was for Japan.

The Diocese was represented at the second Biennial Conference of the Province of Washington, held in Washington, November 21st, 22nd, 23rd, by thirty-four associates and members from fifteen branches. The Conference proper, presided over by Miss Lukens, of Conshohocken, Vice-President of the Province, held three sessions, closing with a Festival Service on Sunday afternoon in Epiphany Church, with Bishop Rhinelander as the preacher. The Rev. Mr. Walke, of Maryland, conducted the Preparation Service for the Corporate Communion, in a series of addresses, which those who had the privilege of hearing will never forget.

The Society was also represented at the Synod in Charleston, W. Va., by its Diocesan President.

The Province now has its own G. F. S. Field Secretary, Miss Katherine Merritt, and Pennsylvania hopes to have a visit from her later in the year.

THE GALAHAD MOTHERS

The "Galahad Mothers" are the mothers of the boys who belong to the Order of Sir Galahad. They are the newest society in St. Mark's, Frankford. They were organized by the rector, the Rev. Leslie M. Potter, in order that the mothers of the boys might know each other better and that they might be of assistance to the Order of Sir Galahad, and, in any way they could, to the parish. The officers are: Mrs. Samuel Laird, president; Mrs. Robert Evans, vice-president; Mrs. Mary Royal, secretary, and Mrs. Clifton Allen, treasurer.

The mothers recently raised upwards of \$200 to make necessary improvements to the floor of the Galahad room in the parish house.

To Address Business Girls' Meeting



Miss Margaret Slattery, of New York, who is known from the Atlantic to the Pacific as a speaker at girls' meetings, will address a meeting of Business Girls at Keith's Theatre, 1116 Chestnut Street, Thursday, January 22nd, at 5.30 P. M.

The meeting, planned by a Committee of Business Girls, on which the Girls' Friendly is represented, is open to all employed girls and women and will close promptly at 6.50 P. M.

Music will be furnished by the Philadelphia Music League.

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The Editor's

Here and There in the Diocese

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In the flowing sentences of this well-written book Doctor Crapsey tells the story of his life and ministry. To use a metaphor that is a great favorite of Arnold Bennett's, it goes like a house afire.

Its author came of a remarkable stock. His grandfather, Thomas Morris, was a great man in Ohio in his day, and at one time United States Senator from that State. He endured political exile, social ostracism, and ecclesiastical excommunication in consequence of a speech against slavery made in the Senate in the session of 1836, in opposition to one of Henry Clay's compromise measures. Jacob Tompkins Crapsey, a Baptist, of German origin, married Senator Morris' daughter, and established himself near Cincinnati. Life was much of a struggle and scuffle in the home. Algernon, one of the

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Reorganization of the Sunday School of the Church of the Atonement, Morton, Rev. W. C. Kilpatrick, rector, and the experiment of having the school meet Sunday mornings instead of afternoons, has resulted in a marked increase in attendance. The school has a primary department of which it may be justly proud.

The Choir Association of the Atonement, Morton, organized within the last year, is one of the most active organizations of the parish. The association has taken the initiative in obtaining a pipe organ which will be installed before Easter.

By resolution of the vestry of Calvary, Conshohocken, the 1924 Christmas Offering has been designated for the missionary work of the Church, especially the support of Deaconess Hart at Wuchang, China, the special obligation Calvary assumed at the beginning of 1924.

Under the leadership of the Rev. John R. Hart, a discussion group for students is being held every Tuesday afternoon at 1.30 in the parish hall of the Chapel of The Transfiguration (Students' Chapel). All students are welcomed, especially those who commute and are unable to attend similar groups held on the campus in the evening. A recent subject under discussion was "What Distinctive Contribution Does the Episcopal Church Offer to the College Campus?"

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St. James, Bristol, recently installed a vapor heating plant, the money to pay for the improvement being raised by subscriptions solicited by Messrs. Mitchell Ancker and David Landreth, members of the vestry.

NEWS NOTES

Mrs. Walter Loring Webb, Chairman of the Calendar Club of St. John's, Lansdowne, has turned over to the Accounting Warden, Mr. Walter Bowers, \$500 for the reduction of the mortgage on the rectory property. This sum was contributed by the members of the Calendar Club, a band of loyal Church members, who set aside A Penny A Day for this purpose. The money was collected by a campaign committee composed of women.

The Centennial Celebration of St. Matthew's, Eighteenth Street and Girard Avenue, Philadelphia, will take place November 1st to November 8th, 1925, inclusive. Originally the anniversary was fixed for week of October 11th to 18th. As the General Convention of the Church will meet in New Orleans from October 7th to October 28th, it was decided to make the change of date for St. Matthew's anniversary.

It is also interesting to note an announcement made by the Rev. C. Herbert Reese, rector of St. Matthew's, that some time before the Centennial Celebration of the parish in the fall of this year, St. Matthew's will be a "Free Church," and pew renting will be discontinued.

There are only about fifty pew renters left now, Mr. Reese says, and practically all of these have agreed to put into their envelopes what they are now paying for their pews.

After long years of service as vestryman and rector's warden of St. Mark's, Frankford, Mr. Harry L. Buckius has resigned. Mr. Buckius urged the necessity for resigning because of his being at his country home seven months in the year. The vestry accepted the resignation with much regret. The Rev. Leslie M. Potter, rector of the parish, appointed Mr. Joseph R. Embery as rector's warden and Mr. John H. Gossling was elected by the vestry to fill the vacancy caused by Mr. Buckius' resignation.

(Continued next page)

Mrs. James McClintock has been appointed Branch President of the G. F. S. of St. Mark's, Frankford, by the rector, the Rev. Leslie M. Potter. Announcement is also made that Miss Alice Nice has taken charge of the Intermediate Group, with Miss Fannie Simons, as last year, looking after the Candidates.

Mrs. R. C. Loving, 3819 Chestnut street, writes "Donations are greatly needed to carry on the work among the 'shut-ins,' mental cases, the friendless and sick. There are many who have been in our institutions over 25 years who would enjoy having a friendly visitor." Mrs. Loving's telephone number is Preston 5117 M.

The Girls' Friendly, of St. Giles, Stonehurst, having received with great regret the resignation of Miss Sinexon as Branch President, will for the coming year be under the direction of Miss Sarah Sterling. Miss Sterling was induced to come to St. Giles from the Branch of St. Peter's Church through Miss Margaret Smythe, and had her first meeting with the girls at St. Giles on November 20th.

On the Second Sunday in Advent the Rev. Stanley R. West, rector of Calvary, Conshohocken, dedicated a beautiful silver Communion Bread Box, the gift of Miss May Lee, in memory of her sister, Mrs. Lillian Lee Cleaver. It bears the inscription, "To the Glory of God and in loving memory of Lillie Lee Cleaver." This gift, with the cruets recently dedicated, provides Calvary with a very complete and beautiful Communion Service.

The Rev. Robert Norwood, rector of St. Paul's, Overbrook, was the guest of honor at the annual Christmas Dinner of the Faculty and Students of the Philadelphia Divinity School, given on Saturday night, December 20th, in the Library of the School.

The Junior Department of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew will hold its regular meeting at the Parish House of the Church of the Saviour, in South Thirty-eighth Street, Friday evening, January 30th, at 8 o'clock. Mr. C. Lawson Willard, of the Senior Class at St. Stephen's College, will be the principal speaker. The President of the Junior Assembly is Mr. Robert B. Reed, of the Church of the Saviour.

Miss May McClintock has been added to the teaching staff of the Church School of the Mediator Chapel. At a meeting of the teachers approval was given a suggestion by Miss Knorr, su-

perintendent of the Kindergarten Department, to use the birthday offerings of the children in the interests of a child in Liberia. Mrs. Laws, head of the Primary Department, reported that birthday offerings in that department had been used recently to support a child in a hospital.

THE CHILD LABOR DEBATE DECEMBER 18TH

The Department of Social Service of the Diocese staged a very interesting and worth-while debate in the auditorium of Holy Trinity Parish House on the general subject of Child Labor and the proposed Federal Amendment soon to be voted upon by the State Legislators. The chairman, the Rev. Wood Stewart, presided.

Two experts opened the discussion, one a physician and the other a secretary of the Council of Federated Churches. Dr. Seymour Ludlum, as a constitutional diagnostician and an authority on physical development in the growing child, spoke on the conditions favorable and detrimental to a normal development for boys and girls under eighteen; Dr. Worth Tippy, from his experience in the social service department of the National Council, reported on the conditions of labor for minors in states where the safeguards and provisions of protection are not fully guaranteed those under age who work in mines, factories, beet and cotton industries.

The Honorable Benjamin Ludlow, State Representative, followed these general statements by a very genial and exceedingly well-balanced argument for a Federal law permitting the United States government to exercise power to protect children and minors up to eighteen at work throughout the country as it is now permitted to protect animals and property shipped from state to state for commercial purposes. His address was followed by one given by the Hon. William Porter arguing against the proposed Amendment. The Bishop made an impromptu speech of great interest and dignity at the close of the meeting, in part answering the previous speaker. The audience was composed of persons whose opinions differed considerably from one another, but at the end of the debate the backers of the Amendment were evidently in the majority.

ACCEPTS EPISCOPAL ELECTION

The Rev. Samuel B. Booth, of the County Center Mission of Wrightsville, Pa., has signified his acceptance of his election as Bishop Coadjutor of Vermont, subject to the consent of the Standing Committees and of the Bishops of the several Dioceses.

ss Girls' Meeting



The meeting, planned by a Committee of Business Girls, on which the Girls' Friendly is represented, is open to all employed girls and women and will close promptly at 6.50 P. M.

Music will be furnished by the Philadelphia Music League.

Send, rector of the parish, and the Rev. John F. Kirk, curate of the Good Shepherd, assisted. Mr. Morris was ordained to the priesthood by the late Bishop Whitaker on St. Thomas' Day, December 21. 1899.

APPROVED MOTION PICTURES

The Public Morals Committee of the Department of Christian Social Service and Institutions furnishes the following list of approved motion pictures:

*America, (This film is desirable for children who are studying American history); (A), Bread; Captain Blood; Chronicles of America Series; (Yale University Press) **The Frontier Woman, Dixie; Empty Hands; (A), Feet of Clay; Her Love Story; How to Educate a Wife; Merton of the Movies; (A), Secrets, (Norma Talmadge); (A), Side Show of Life; (A), Siren of Seville, (Priscilla Dean); Sundown; (A), The Alaskan, (Thomas Meighan); (A), The Man Who Came Back; (A), The Marriage Cheat; *The Sea Hawk, (Milton Sills); (A), The Signal Tower, (Virginia Valli); (A), Wine.

Films marked "A" are desirable for adults only. Films marked * are especially recommended.

Self-conquest is not easy or pleasant, but there is reward for those who overcome, proportioned to the extent to which they overcome.

(Continued from page 122)

at death grips about us. If the Church of the living God would only come to a realization of its power, of its central position in the ultimate arrival of the Kingdom of God, the next century may witness the Church in such a position that by its influence class consciousness may be abolished and in its place a world peace and international unity."

The Editor's Book Shelf

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He went through some hard service, but ill health soon terminated his soldiering. So he returned to business, and promiscuous reading at odd hours. After a short service in the Dead Letter Office in Washington, he went to New York and entered a printing office.

There he came under the influence of Dr. F. C. Ewer, the brilliant Tractarian. His medieval Catholicism fascinated young Crapsey, who seems to have had no touch of the Evangelical experience and little of the Puritan moral passion. Institutionalism and aestheticism were the cords that drew him into the ministry. Doctor Ewer sent him to St. Stephen's College, Annandale, for his preparatory studies.

After two years of college, where he attained distinction by his literary gifts and wide reading rather than by scholarship, he entered the General Theological Seminary.

His comments on the Seminary-teaching are most caustic. After his ordina-

tion he became a minister of Trinity Parish, New York, where he achieved notable success as a preacher and organizer. But he was not attracted by a career in a rich, fashionable parish: he wanted work of a more missionary character. This he secured by accepting a call to St. Andrew's Church, Rochester, N. Y., a struggling downtown congregation—resigning the position of junior assistant minister of Trinity Parish at a salary of \$4000 a year, to accept St. Andrew's at a salary of \$1500! Surely a splendid choice. In this new field he developed great power as a preacher and pastor, and his church grew wonderfully.

His sphere of influence extended; he conducted retreats, and became a missionary. As he read and thought on religious subjects, his Tractarian theology began to fall to pieces in his hands, and he became a Broad Churchman, but one of the kind that has no liking for Protestantism, nor appreciation of its methods, retaining his Tractarian prejudices, though he had lost the Tractarian beliefs.

He wanted to effect reforms mainly through socialization and domination. He fell in love with the idea of an Imperial Unified Church, moulding life. Hildebrand and Innocent III controlled Europe, and Cotton Mather controlled Massachusetts, but the clergy today do not dominate. He became more and more disgusted. While these oppositions were developing, his view of the Gospel narrative was changing, and he proclaimed his disbelief in the Virgin Birth. His trial and suspension for heresy give its name to the book, but the episode is most hurriedly and inadequately told in it. Doctor Crapsey evidently did not realize how heroically his friends struggled to save him, and when he left, he shook the dust of his feet off against the whole Church. To Ethical Societies, rather than to the Unitarians, he took his way.

Trials for heresy are most unfortunate, especially for minor points; but when a man is as uncompromising as Doctor Crapsey showed himself in many ways, e. g., his positive view about the acquisition of the Philippines, and his opposition to the Bishopric there of Bishop Brent, so scornful of Protestantism, so disillusioned of Roman doctrine, and yet so in love with Roman imperialism, so clear that he is right and others are wrong, there arises a wide-

spread conviction that he is not a helpful comrade.

The Church is now broad enough for differences on this point of the Virgin Birth; but Doctor Crapsey would be a difficult man in any era. I never knew him personally, but my conviction of his recalcitrancy at that time formed is only strengthened by his book. He was a man that could not possibly be kept long in any church. Again and again in this book he shows how little respect he had for the convictions of other people. Emotional, philanthropic, warm-hearted, inspiring, he was strangely lacking in zeal for righteousness.

He tells in a rollicking fashion a most amazing story of a professor's duplicity, which he assisted, and seems to think nothing of such cheating in an examination.

A man who can write that the sufferings of Jesus mean little to him, that "God has never troubled me, I have taken him for granted. It was the humanity of Jesus and not his divinity that won and held my allegiance," was not sufficiently in sympathy with his church. The human life of Jesus has its chief value as a manifestation of God. No minister can simply "take God for granted;" he must make Him his inspiration and support. It is clear that with Doctor Crapsey the disagreements had come to bulk larger than the agreements.

In these latter days he has said some sharp things about the doubtful value of Church teachings of much greater importance than the Virgin Birth, and his attitude toward the liberals in the Church has been most unfriendly. His real difference was not in one minor doctrine. The Church was not wholly to blame in that trial. I always felt, and still feel he went out from us, because he was not of us. He never was a Protestant. He never was respectful of the convictions of others. It is not surprising that the clergy of his Diocese felt that it was not necessary to tolerate so intolerant a liberal.

C. E. GRAMMER.

DIOCESAN LIBRARY NOTES

Four books were recently given to the Library by an unnamed donor, recent publications:

"By an Unknown Disciple"—which has been called "The Fifth Gospel,"—"The Untried Door," a series of essays, "Pictures in Religious Education," by Frederica Beard; "A Mustard-Seed in Japan," by William Vories, who started a mission in Omi, inland Japan, which is said to be the only part of the island free from earthquakes.

Another gift, sent by Miss M. A. Clark, of New York, is "How Foster

Children Turn Out," an exhaustive report of the study of how adopted children "turn out," made possible by a special grant from the Rockefeller Foundation to the State Charities Aid Association of New York.

Gifts to the magazine table include copies of *The Federal Council Bulletin* and *The Forum Magazine*, given by Miss Mary G. Perley; also Brentano's "Book Chat" sent by Mrs. B. M. Hammett as an addition to the book reviews here. This is a recent attempt of Brentano's, and competes with "The Piper" in giving chatty reviews of new and re-editioned books.

It may interest readers of "The Social Preparation" to know that it has been merged with "The World Tomorrow," and taken the name of the latter. A number of local publications are here, with much good reading in them. "The Royal Cross" was sent this month. This is published by the Daughters of the King, and we hope to receive it quarterly.

If people would stop climbing hills before they get to them there would be less of that tired feeling in the world.

The great work of Christ was reconciliation. The great work of the Christian is to reconcile men to God through Christ.—*John Timothy Stone.*

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

CHARLES ORVIS DANTZER
A Resolution Adopted by the Vestry
of All Souls' Church for the Deaf,
Philadelphia, Pa., on November
4, 1924

WHEREAS, in the course of the changes of this mortal world CHARLES ORVIS DANTZER, for nearly twenty years our faithful minister and friend at All Souls' Church, has been received by the providence of Almighty God into His nearer presence; and

WHEREAS, we have sustained the loss of a loyal friend, preceptor, and priest of God, who was ever faithful to serve all the children of silence; and

WHEREAS, both the Vestry and the Congregation have, through the years of his life in their midst, been blessed by the benediction of his unswerving devotion, consistent Christian example, and faithful stewardship of the mysteries of

God; and have enjoyed the benefit of his unceasing efforts for the upbuilding and prosperity of this Church; therefore be it

Resolved: That we record our sense of an irreparable loss, thanking God for the high privilege vouchsafed us in having known and labored with him, and in being permitted the great inspiration and comforting memory of his example. Be it further

Resolved: That a copy of this resolution be spread upon the minutes of the Vestry; that a copy be sent to the members of his family; and that it be printed in appropriate publications.

Signed:

WARREN M. SMALTZ, *Rector*; WILLIAM H. LIPSETT, *Warden*; HARRY E. STEVENS, *Secretary*; CHARLES M. PENNELL, *Accounting Warden*; GEORGE T. SANDERS, WILLIAM L. SALTER, JOSEPH S. RODGERS, ARTHUR FOWLER, CHARLES S. YODER, WILLIAM E. ROTHEMUND.

BY THEIR FRUITS

In Tokyo one woman was overheard saying to another: "Why do you suppose the American do all this for us?" To which the answer was given: "Oh, don't you know? They are all like this. It is a part of their religion."—*Missionary Herald.*

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(Continued from page 129)

At Churchtown, in the Diocese of Harrisburg, where Doctor Agate holds services every Sunday, as at Morgantown, the congregations are increasing and a set of brass Eucharistic Candlesticks have been presented, by the rector's warden and his family, as a memorial. An every-member canvass was held in each of the three Churches on December 7th, and was highly successful and encouraging.

ST. JOHN'S, CONCORD

Under the leadership of the rector, Rev. D. L. Sanford, a very enthusiastic meeting of the young people of the neighborhood was recently held, with a view to forming some sort of a society for mutual improvement and harmless amusement. The original idea was to get the young people of the parish interested, but the response was so general, from all sorts of folk, that it bids fair to become a community organization.

A WAITING LIST?

A certain misunderstanding about the essentials of church membership in a Chinese village was discovered when one of our missionaries visited there, and meeting an interested gentleman who had rendered assistance to the little church though he was not himself a Christian, asked him why he was not. He answered that he was "going to join the church just as soon as there was a vacancy."

NICKELS AND DOLLARS

It is a very busy nickel which finds its way into a cafeteria where the coin goes in and the food comes out. From till to slot and back again is the ceaseless round of its service. The story of the service of the dollar in the Church Building Fund is the same. But the nickel has something on the dollar, for it may eventually get out into other occupations, while the dollar cannot get away when once it is located in the Permanent Fund.

At the November meeting of the Trustees it was noted that 177,000 of these dollars had started on another round to thirty-two points in this country to finish churches, rectories and parish houses. But they will come back for another trip,—all of them, in the next ten years, ready to go again as fast as they accumulate. But the dollar has something on the nickel, for each one that is out becomes productive. So far this year 31,000 of them, produced by their parents, have taken a final journey as gifts and grants to forty-

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three towns and villages all around the world for the completion of Church buildings.

Even so, the demand for them has not been met, and service to the Church has had to be limited to the supply in the till. Does the Church want the Fund to do an even larger work next year? The answer and the remedy are not far to seek.

AN AFFECTING CASE

A big burly man called at the rectory, and when the door was opened, asked to see the rector's wife, a woman well known for her charitable impulses.

"Madam," he addressed her in a broken voice, "I wish to draw your attention to the terrible plight of a poor family in this district. The father is dead, the mother is too ill to work, and the nine children are starving. They are about to be turned into the street unless some one pays their arrears in rent."

"How terrible!" exclaimed the lady. "May I ask who you are?"

The sympathetic visitor applied his handkerchief to his eyes.

"I'm the landlord," he sobbed.—*London Opinion*.

IT ALL DEPENDS

The teacher had been trying to inculcate the principles of the Golden Rule and turn-the-other-cheek.

"Now, Tommy," she asked, "what would you do supposing a boy struck you?"

"How big a boy are you supposing?" demanded Tommy.—*American Legion Weekly*.

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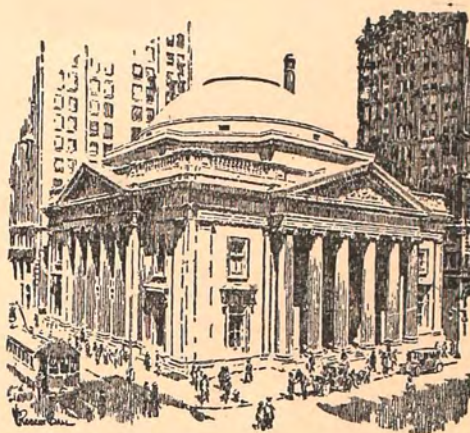


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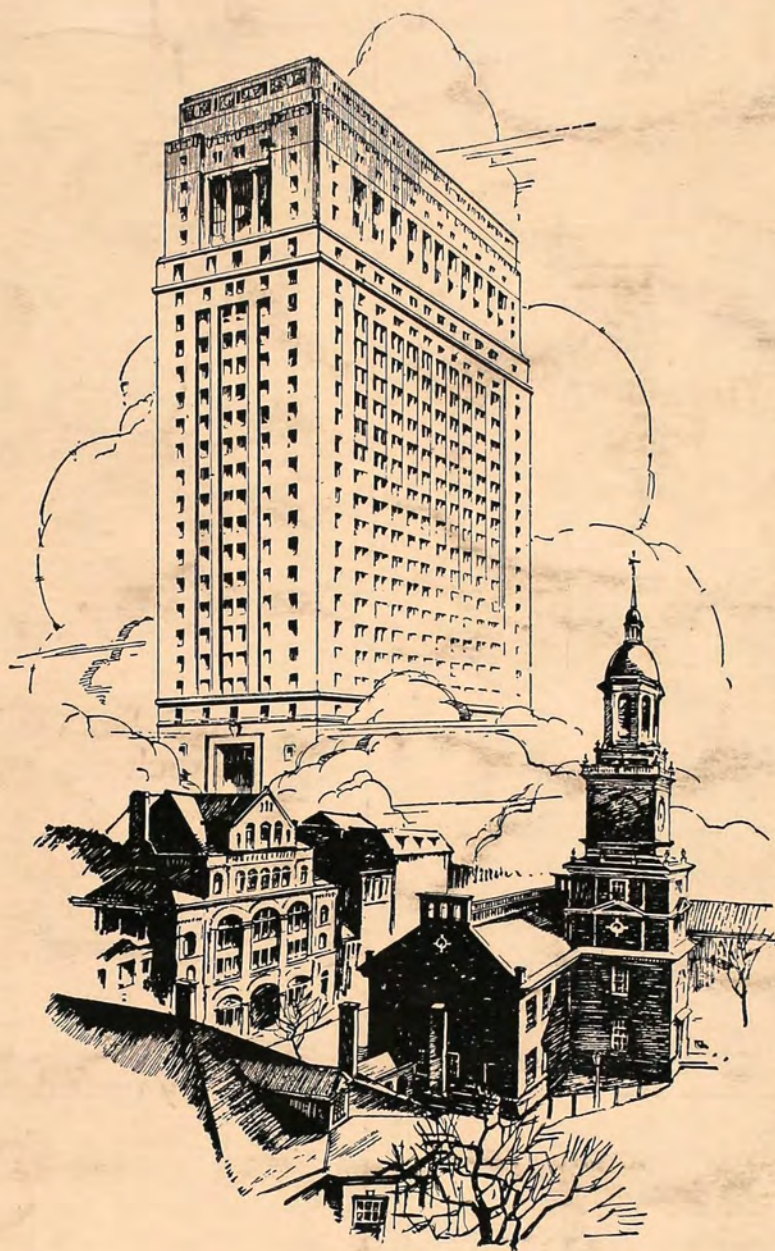
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